SAINT BEDE THE VENERABLE

Exposition on the Gospel of Mark

In Marci Evangelium Expositio

SABBATISMUS

Saint Bede the Venerable (672–735)
In Marci Evangelium Expositio · Exposition on the Gospel of Mark

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Facing-page bilingual edition: Latin on the left-hand pages, English on the right.
Sabbatismus is the imprint of the Inversiones San Juan Diego foundation, San Pedro Sula, Honduras.
Set in EB Garamond and Cinzel.
sabbatismus.com

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IN MARCI EVANGELIUM EXPOSITIO. (C,S)

EPISTOLA AD ACCAM.

Expositionem Evangelii secundum Marcum, opitulante ipsa evangelica gratia, scripturi, primo quae fuerit eidem Marco causa Evangelii scribendi, breviter insinuandum esse censuimus. Cum Romanae urbi clarum veri Dei lumen praedicante beato Petro apostolo fuisset exortum, adeo sermo veritatis universorum mentes placito illustrabat auditu, ut quotidie audientibus eum nulla unquam satietas fieret. Unde neque auditio sola eis suffecit, sed Marcum discipulum ejus omnibus precibus obsecrantes orant, ut ea quae ille verbo praedicabat, ad perpetuam eorum commonitionem habendam Scripturae traderet, quo domi forisque in hujuscemodi verbi meditationibus permanerent. Nec prius ab obsecrando desistunt, quam quae oraverant impetrarent. Petrus vero, ut per Spiritum sanctum religioso se spoliatum comperit furto, delectatus est; et fidem eorum devotionemque per haec considerans, factum confirmavit, et in perpetuum legendam Scripturam Ecclesiis tradidit. Clemens in sexto Dispositionum libro haec ita gesta esse describit. Cui simile dat testimonium etiam Hierapolites episcopus, nomine Papias, qui et hoc dicit, quod Petrus in prima epistola sua, quam de urbe Roma scripsit, meminerit Marci, in qua tropice Romam Babyloniam nominarit, cum dicit: Salutat vos ea Ecclesia, quae in Babylone electa est, et Marcus filius meus. Assumpto itaque Evangelio quod ipse confecerat, perrexit in Aegyptum, et primum Alexandriae Christum annuntians, constituit Ecclesiam tanta doctrina, et vitae continentia, ut omnes sectatores Christi ad exemplum sui cogeret. Denique Philo disertissimus Judaeorum, videns Alexandriae primam Ecclesiam adhuc judaizantem, quasi in laudem gentis suae librum super eorum conversatione scripsit. Et quomodo Lucas enarrat Jerosolymae credentes omnia habuisse communia, sic et ille quod Alexandriae sub Marco fieri doctore cernebat memoriae tradidit.

EXPOSITION ON THE GOSPEL ACCORDING TO MARK. (C,S)

EPISTLE TO ACCA.

As I am about to write, with the help of that same evangelical grace, an exposition of the Gospel according to Mark, I thought I should first briefly suggest what was the cause for this same Mark to write the Gospel. When the clear light of the true God had arisen in the city of Rome by the preaching of the blessed apostle Peter, the word of truth so illuminated the minds of all with a pleasing hearing, that there was never any satiety for those who heard him daily. Whence hearing alone did not suffice for them, but they entreated his disciple Mark with all prayers and asked that he should commit to writing those things which Peter preached by word, for their perpetual admonition, so that at home and abroad they might remain in meditations on such a word. Nor did they cease from entreating until they obtained what they had prayed for. But Peter, when he found out through the Holy Spirit that he had been despoiled of a religious theft, was delighted; and considering their faith and devotion through these things, he confirmed the deed, and delivered the Scripture to the Churches to be read forever. Clement, in the sixth book of his Hypotyposes (Dispositions), describes these things as having been done in this way. To which a similar testimony is given also by the bishop of Hierapolis, named Papias, who also says this: that Peter, in his first epistle which he wrote from the city of Rome, remembered Mark, in which he named Rome figuratively as Babylon, when he says: The church that is at Babylon, elected together with you, saluteth you; and so doth Marcus my son. Having therefore taken up the Gospel which he himself had composed, he went to Egypt, and first announcing Christ at Alexandria, he established the Church with such doctrine and continence of life, that he compelled all followers of Christ to his own example. Finally, Philo, the most eloquent of the Jews, seeing the first Church at Alexandria still judaizing, wrote a book on their conversation, as if in praise of his own nation. And just as Luke relates that those believing in Jerusalem had all things in common, so also he committed to memory what he saw happening at Alexandria under Mark as teacher.

Tradunt autem hunc natione Israelitica, et sacerdotali ortum prosapia, ac post passionem ac resurrectionem Domini Salvatoris, ad praedicationem apostolorum evangelica fide ac sacramentis imbutum, atque ex eorum fuisse numero, de quibus scribit Lucas, quia multa etiam turba sacerdotum obediebat fidei (Act. VI). Quapropter ut pote legalibus institutus edictis, optimum per omnia vivendi ordinem genti, quam ad fidem vocabat, praemonstravit. Sed et canonicam Paschae observantiam, quae universis Christi Ecclesiis foret imitabilis, ostendit. In cujus Evangelium tuo, dilectissime antistitum Acca, nec non et aliorum fratrum plurium commonitus hortatu, prout Dominus dederit, scripturi, maxime quae in Patrum venerabilium exemplis invenimus, hinc inde collecta ponere curabimus. Sed et nonnulla propria ad imitationem sensus eorum, ubi opportunum videbitur, interponemus, lectoremque supplex obsecro, ut si haec nostra opuscula transcriptione digna duxerit, annotationem nominum eorum quae supra apposita sunt, diligens scriptura conservet, quomodo in expositione Evangelii beati Lucae, quam ante annos plurimos auxiliante Dei gratia composuimus, constat esse factitatum. Orantem pro nobis sanctitatem tuam coelestis semper gratia protegat. Sed et hoc ante omnia cunctos qui haec forte lecturi sunt deprecor in Domino, ut pro meis et corporis et animi fragilitatibus, apud pium Judicem intercessores existere dignentur.

LIBER PRIMUS.

CAPUT PRIMUM.

Initium Evangelii Jesu Christi, etc. Sicut scriptum est in Isaia propheta.

Conferendum hoc Evangelii Marci principium principio Matthaei, quo ait: Liber generationis Jesu Christi, filii David, etc. Atque ex utroque unus Dominus noster Jesus Christus, Dei et hominis Filius est intelligendus. Et apte primus evangelista Filium hominis eum, secundus Filium Dei nominat, ut a minoribus paulatim ad majora sensus noster exsurgeret, ac per fidem et sacramenta humanitatis assumptae, ad agnitionem divinae aeternitatis ascenderet. Apte qui humanam erat generationem descripturus a Filio hominis coepit, David videlicet sive Abrahae, de quorum stirpe substantiam carnis assumpsit.

Moreover, they hand down that this man was of the Israelite nation and descended from a priestly lineage, and after the passion and resurrection of the Lord the Savior, was imbued with the evangelical faith and sacraments by the preaching of the apostles, and was of their number of whom Luke writes: because a great company of the priests were obedient to the faith (Acts VI). Wherefore, as one instructed in legal edicts, he showed beforehand the best order of living in all things to the nation which he was calling to the faith. But he also showed the canonical observance of Easter, which would be imitable for all the Churches of Christ. In whose Gospel, having been admonished by your exhortation, most beloved Bishop Acca, and also that of many other brothers, I shall strive to place here and there things collected especially from what we have found in the examples of the venerable Fathers, as the Lord shall give. But we shall also interpose some of our own things for the imitation of their sense, where it shall seem opportune; and I suppliantly beseech the reader that if he should think these little works of ours worthy of transcription, a diligent script may preserve the annotation of their names which are set above, as it is clear was frequently done in the exposition of the Gospel of the blessed Luke, which we composed many years ago with the help of God's grace. May heavenly grace always protect your holiness praying for us. But also this before all things I entreat in the Lord all who may happen to read these things, that for my fragilities of both body and mind, they may deign to exist as intercessors before the pious Judge.

BOOK ONE.

CHAPTER ONE.

The beginning of the Gospel of Jesus Christ, etc. As it is written in Isaiah the prophet.

This beginning of the Gospel of Mark is to be compared with the beginning of Matthew, where he says: The book of the generation of Jesus Christ, the son of David, etc. And from both, our one Lord Jesus Christ is to be understood as the Son of God and of man. And fitly the first evangelist names him the Son of man, the second the Son of God, so that our sense might rise little by little from lesser to greater things, and through the faith and sacraments of the assumed humanity, might ascend to the acknowledgment of divine eternity. Fitly he who was about to describe the human generation began from the Son of man, namely of David or of Abraham, from whose stock he assumed the substance of the flesh.

Apte is qui librum suum ab initio Evangelicae praedicationis inchoabat Filium magis Dei appellare voluit Dominum nostrum Jesum Christum, quia nimirum et humanae erat naturae de progenie patriarcharum, sive regum, veritatem carnis suscipere, et divinae fuit potentiae Evangelium mundo praedicare. Evangelium quippe bonum nuntium dicitur. Quod autem melius est nuntium quam: Poenitentiam agite, appropinquabit enim regnum coelorum (Matthei III)? Hominis itaque est humanitus nasci, Dei vero, regni coelestis introitum poenitentibus praedicare. Et ideo Matthaeus recte Filium David nuncupat, quem in carne venientem asseverat. Recte Marcus Filium Dei, quem in prima voluminis sui fronte auctorem Evangelii et sponsorem regni designat aeterni. Ubi notandum quod Evangelistae sancti, qui dispensationem nobis dominicae incarnationis scriptam reliquere, uno quidem spiritu accensi ad officium scribendi accesserunt, sed diversum narrationis suae primordium singuli, diversum statuere terminum. Matthaeus namque, a nativitate dominica exordium sumens, ad tempus usque dominicae resurrectionis seriem suae narrationis perduxit. Marcus, ab initio evangelicae praedicationis incipiens, pervenit ad tempus usque ascensionis Domini, et praedicationis discipulorum ejus cunctis gentibus per orbem. Lucas, a nativitate praecursoris inchoans Evangelium terminavit in ascensione dominica, cum redeuntes discipuli Jerosolymam adventum sancti Spiritus divinis in laudibus exspectabant. Joannes, ab aeternitate verbi Dei, per quod omnia facta sunt, principium sumens, et ipse ad tempus usque dominicae resurrectionis evangelizando pertingit. Scripturus ergo Evangelium Marcus, congrue primo omnium ponit testimonia prophetarum quibus hoc futurum jam olim praecinebant. Ut eo cunctis vera ac sine scrupulo dubietatis suscipienda quae scriberet intimaret, quo haec a prophetis sancto Spiritu impletis antea praescita ac praedicta esse monstraret, simulque uno eodemque Evangelii sui principio et Judaeos qui legem ac prophetas susceperant, ad suscipienda etiam Evangelii sacramenta quae ipsorum prophetae praedixerant instituit, et gentiles, qui per omnia Evangelii praeconia ad Dominum venerant, ad auctoritatem quoque legis et prophetarum suscipiendam venerandamque provocat, ne si qui juxta haereticos aut Vetus solummodo Testamentum, aut solummodo Novum suscepisset, alienus a testamento Dei remaneret.

Ecce mitto angelum meum, etc.

Angelus vocatur Joannes, non naturae societate juxta haeresim Origenis, sed officii dignitate. Angelus enim Graece, Latine nuntius dicitur. Quo nomine recte appellari potuit homo ille qui fuit missus a Deo ut testimonium perhiberet de lumine (Joan. I), et venientem in carne Dominum mundo nuntiaret.

Fitly he who began his book from the beginning of the Evangelical preaching wished rather to call our Lord Jesus Christ the Son of God, because indeed it was of human nature to receive the truth of the flesh from the progeny of patriarchs or kings, and it was of divine power to preach the Gospel to the world. For the Gospel is called good news. But what news is better than: Repent, for the kingdom of heaven will draw near (Matth. III)? It is of man, therefore, to be born humanly, but of God to preach the entrance of the heavenly kingdom to those repenting. And therefore Matthew rightly names him the Son of David, whom he asserts as coming in the flesh. Mark rightly names him the Son of God, whom he designates as the author of the Gospel and the sponsor of the eternal kingdom at the first front of his volume. Where it is to be noted that the holy Evangelists, who left written for us the dispensation of the Lord's incarnation, approached the office of writing indeed kindled by one spirit, but each established a different beginning of their narration, and a different end. For Matthew, taking his start from the Lord's nativity, brought the series of his narration even to the time of the Lord's resurrection. Mark, beginning from the start of the evangelical preaching, reached even to the time of the Lord's ascension, and the preaching of his disciples to all nations through the world. Luke, beginning the Gospel from the nativity of the precursor, ended at the Lord's ascension, when the disciples returning to Jerusalem awaited the coming of the Holy Spirit in divine praises. John, taking his beginning from the eternity of the Word of God, through which all things were made, also reaches in evangelizing even to the time of the Lord's resurrection. Mark, therefore, about to write the Gospel, appropriately places first of all the testimonies of the prophets by which they were already formerly foretelling that this would be. So that he might intimate to all that what he would write was to be received as true and without any scruple of doubt, he would show that these things had been previously foreknown and foretold by the prophets filled with the Holy Spirit; and at the same time, by one and the same beginning of his Gospel, he both instructed the Jews, who had received the law and the prophets, to receive also the sacraments of the Gospel which their own prophets had foretold, and he provoked the Gentiles, who had come to the Lord through all the proclamations of the Gospel, to receive and venerate also the authority of the law and the prophets, lest if anyone, after the manner of heretics, had received either only the Old Testament or only the New, he should remain a stranger to the testament of God.

Behold, I send my messenger, etc.

John is called an angel (messenger), not by a partnership of nature according to the heresy of Origen, but by the dignity of office. For Angel is said in Greek, messenger (nuntius) in Latin. By which name that man could rightly be called who was sent from God to bear witness of the light (John I), and to announce the Lord coming in the flesh to the world.

Nec mirandum mystice Angelum nominari eum quo inter natos mulierum major nemo surrexit (Matth. XI), cum constet omnes qui sacerdotii gradu rite funguntur ob evangelizandi officium angelos posse vocari, dicente propheta: Labia sacerdotis custodient scientiam, et legem requirent ex ore ejus, quia angelus Domini excercituum est (Malach. II).

Vox clamantis in deserto: Parate viam Domini, etc.

Constat quia unigenitus Filius Verbum Patris vocatur, Joanne attestante qui ait: In principio erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum (Joan. I). Et ex ipsa nostra locutione cognoscimus quia prius vox sonat, ut verbum postmodum possit audiri. Joannes ergo vox a propheta vocatur, quia verbum praecedit. Adventum itaque dominicum praecurrens vox dicitur, quia per ejus ministerium Patris Verbum ab hominibus auditur. Qui etiam in deserto clamat, quia derelictae ac destitutae Judaeae solatium redemptionis annuntiat. Quid autem clamaret, aperitur cum subditur: Parate viam Domini, rectas facite semitas ejus. Omnis qui fidem rectam et bona opera praedicat, quid aliud quam venienti Domino ad corda audientium viam parat, ut haec vis gratiae penetret, ut lumen veritatis illustret, et rectas Deo semitas faciat, dum mundas in animo cogitationes per sermonem bonae praedicationis format?

Sane notandum quod ex testimoniis propheticis quae posuit Marcus, unum solummodo in Isaia, alterum vero invenitur in Malachia. Nec tamen falli aut fallere putandus est evangelista, qui hoc scriptum dicat in Isaia quod Isaias non scripserit, sed potius intelligendum quod etsi non haec verba quae de Malachia posuit inveniuntur in Isaia, sensus tamen eorum invenitur in Isaia, et in nonnullis locis aliis, et manifestius in eo quod hic ipse subjunxit: Vox clamantis in deserto: Parate viam Domini, rectas facite semitas ejus. Quis enim non videat quanta sit in utraque sententia concordia? Nam quod dixit Malachias, mittendum angelum ante faciem Domini qui praepararet viam ejus, hoc est utique quod dixit Isaias, vocem clamantis audiendam in deserto, qui diceret: Parate viam Domini, rectas facite semitas ejus. Quia sicut Joannes recte angelus potuit vocari, pro eo quod faciem Domini evangelizando praevenit, ita recte appellari et vox potuit, quia Verbum Dei sonando praeibat, sicut et supra dictum est. In utraque autem sententia similiter paranda via Domini praedicatur.

Nor is it to be wondered that he is mystically named an Angel, of whom it is certain that among those born of women there has risen no one greater (Matth. XI), since it is established that all who rightly perform the grade of priesthood can be called angels because of the office of evangelizing, the prophet saying: The lips of the priest shall keep knowledge, and they shall seek the law from his mouth, because he is the angel of the Lord of hosts (Malachi II).

The voice of one crying in the wilderness: Prepare the way of the Lord, etc.

It is certain that the only-begotten Son is called the Word of the Father, with John attesting who says: In the beginning was the Word, and the Word was with God, and God was the Word (John I). And from our own speech we know that first the voice sounds, so that the word can afterwards be heard. John therefore is called a voice by the prophet, because he precedes the word. Preceding the Lord's coming, he is called a voice, because through his ministry the Word of the Father is heard by men. He also cries in the wilderness, because he announces the solace of redemption to a deserted and destitute Judea. But what he cried is opened when it is added: Prepare the way of the Lord, make his paths straight. Everyone who preaches right faith and good works, what else does he do than prepare a way for the Lord coming to the hearts of the listeners, so that this force of grace may penetrate, so that the light of truth may illuminate, and he makes straight paths for God, while he forms clean thoughts in the mind through the word of good preaching?

Surely it is to be noted that from the prophetic testimonies which Mark placed, one is found in Isaiah alone, but the other in Malachi. Yet the evangelist is not to be thought to be deceived or to deceive, who says that this is written in Isaiah which Isaiah did not write, but rather it is to be understood that although these words which he placed from Malachi are not found in Isaiah, yet their sense is found in Isaiah, and in some other places, and more manifestly in that which he himself subjoined: The voice of one crying in the wilderness: Prepare the way of the Lord, make his paths straight. For who may not see how great is the concord in both sentences? For what Malachi said, that a messenger (angel) was to be sent before the face of the Lord who should prepare his way, this is indeed what Isaiah said, that a voice of one crying was to be heard in the wilderness, who would say: Prepare the way of the Lord, make his paths straight. Because just as John could rightly be called an angel (messenger), because he preceded the face of the Lord by evangelizing, so he could rightly be called also a voice, because he went before the Word of God by sounding, as was also said above. But in both sentences similarly the way of the Lord to be prepared is preached.

Ideoque non fallitur evangelista, qui hoc dictum ab Isaia scribit: quod etsi non eisdem verbis, eodem tamen sensu ab ipso scriptum invenit. Potuit autem fieri ut animo Marci Evangelium conscribentis pro Malachia Isaias occurreret, ut fieri solet. Quod tamen sine ulla dubitatione emendaret, saltem ab aliis admonitus, qui ipso adhuc in carne vivente hoc legere potuerunt, nisi cogitaret recordationi suae quae sancto Spiritu regebatur, non frustra occurrisse aliud pro alio nomen prophetae, quia ita Dominus hoc scribi constituit. Cur autem ita constituerit Dominus, prima illa causa utilissima debet facillime cogitari, etiam sic esse insinuatum, ita omnes sanctos prophetas uno spiritu locutos mirabili inter se consentione constare, ut hoc multo amplius sit, quam si omnium omnia prophetarum uno unius hominis ore dicerentur. Et indubitanter accipi debere quaecunque per eos sanctus Spiritus dixit, et singula esse omnium, et omnia singulorum. Cum ergo et quae dicta sunt per Isaiam tam sint Malachiae quam Isaiae, et quae dicta sunt per Malachiam tam sint Isaiae quam Malachiae, quid opus erat ut emendaret Marcus, cum aliud pro alio sibi nomen occurrens a se scriptum legisset? ac non potius sequens auctoritatem Spiritus sancti, a quo mentem suam regi plus nobis ille utique sentiebat, ita hoc scriptum relinqueret? Sic enim admonendo constituerat ei Dominus ad informandos nos tantam verborum suorum inter prophetas esse concordiam, ut non absurde, imo congruentissime, etiam Isaiae deputaremus quod per Malachiam dictum repperimus.

Fuit Joannes in deserto baptizans, etc.

Cunctis gentibus liquet quod Joannes baptismum poenitentiae non solum praedicavit, verum etiam quibusdam dedit, sed tamen baptismum in remissionem peccatorum dare non potuit. Remissio etenim peccatorum in solo nobis baptismo Christi tribuitur. Notandum itaque quod dicitur, praedicans baptismum poenitentiae in remissionem peccatorum, quoniam baptisma quod peccata solveret, quia dare non poterat, praedicabat, ut sicut incarnatum Verbum Patris praecurrebat verbo praedicationis, ita baptismum poenitentiae quo peccata solvuntur praecurrerit suo baptismate, quo peccata solvi non possunt. Et baptizabantur ab illo in Jordane flumine, confitentes peccata sua. Exemplo confitendi peccata, ac meliorem vitam promittendi, datur eis qui baptisma accipere desiderant, sicut etiam praedicante Paulo in Epheso multi credentium veniebant confitentes et annuntiantes actus suos, quatenus, abdicata vita veteri, renovari mererentur in Christo.

And therefore the evangelist is not deceived, who writes that this was said by Isaiah: because although not in the same words, he found it written by him in the same sense. It could happen, however, that in the mind of Mark writing the Gospel, Isaiah occurred for Malachi, as is wont to happen. Which yet he would correct without any doubt, at least having been admonished by others, who while he was still living in the flesh were able to read this, unless he thought that to his memory, which was ruled by the Holy Spirit, not in vain had one name of a prophet occurred for another, because the Lord thus ordained this to be written. But why the Lord thus ordained it, that first most useful cause ought very easily to be thought, that it was thus suggested, that all the holy prophets spoke with one spirit, and are established to agree with each other with a wonderful consent, so that this is much more than if all the things of all the prophets were said by the one mouth of one man. And therefore whatever the Holy Spirit said through them ought to be accepted without doubt, and the individual things are of all, and all things are of each. Since therefore those things which were said through Isaiah are as much of Malachi as of Isaiah, and those things which were said through Malachi are as much of Isaiah as of Malachi, what need was there that Mark should correct it, when he had read another name occurring for another written by himself? And did he not rather, following the authority of the Holy Spirit, by whom he certainly felt his mind to be ruled more than we do, thus leave this written? For so the Lord had ordained by admonishing him to inform us that there is so much concord of his words among the prophets, that not absurdly, but most appropriately, we might even depute to Isaiah what we found said through Malachi.

John was in the wilderness baptizing, etc.

It is clear to all nations that John not only preached the baptism of repentance, but also gave it to some, yet he could not give baptism for the remission of sins. For the remission of sins is bestowed upon us in the baptism of Christ alone. Therefore it is to be noted what is said, preaching the baptism of repentance for the remission of sins, since he preached the baptism which would loosen sins, because he could not give it, so that just as the incarnate Word of the Father was preceded by the word of preaching, so the baptism of repentance by which sins are loosened was preceded by his baptism, by which sins cannot be loosened. And they were baptized by him in the river Jordan, confessing their sins. An example of confessing sins and promising a better life is given to those who desire to receive baptism, just as also when Paul was preaching in Ephesus many of the believers came confessing and announcing their acts, so that, having abdicated their old life, they might merit to be renewed in Christ.

Unde etiam beato Petro ostensis in lineo coelesti diversis generis animantibus dictum est: Surge, Petre, occide et manduca (Act. X). Quod est aperte dicere: Occide infideles ab eo quod fuerant prius, ab renuntiatione scelerum et promissione piae religionis, ac sic fidei Christianae sacramentis imbutos in sanctae Ecclesiae membra commuta.

Et erat Joannes vestitus pilis cameli, etc.

Pilis, inquit, vestitus, non lana. Alterum austerae vestis indicium est: alterum luxuriae mollioris. Zona autem pellicea qua accinctus fuit et Elias, mortificationis indicium est. Porro quod sequitur: Et locustas et mel silvestre edebat, habitatori solitudinis congruum est, ut non delicias ciborum, sed necessitatem humanae carnis expleret.

Potest habitus et victus ejus per significationem, etiam qualitatem internae conversationis ejus non inconvenienter exprimere. Namque austerioribus utebatur indumentis, sicut etiam Dominus in laudibus ejus protestatus est dicens ad Judaeos: Quid existis in desertum videre? nominem mollibus vestitum? ecce qui mollibus vestiuntur, in domibus regum sunt (Matth. XI), quia vitam peccantium non blandimentis fovit, sed vigore asperae invectionis increpavit dicens: Genimina viperarum, quis vobis demonstravit fugere a ventura ira (Matth. XXIII)? Zonam pelliceam habebat circa lumbos suos, quia carnem suam crucifixit cum vitiis et concupiscentiis, quod eorum esse proprium qui sunt Jesu Christi, Apostolo attestante, didicimus. Locustas et mel silvestre edebat, quia dulce quidem sapiebat turbis praedicatio ejus, existimante populo et cogitantibus omnibus in cordibus suis de eo ne forte ipse esset Christus. Sed ocius finem sortita est illa opinio, intelligentibus ejus auditoribus quod non ipse Christus, sed praecursor et propheta esset Christi. In melle etenim dulcedo, in locustis est alacer volatus, sed cito deciduus.

Et praedicabat dicens: Veniet fortior, etc. Mos apud veteres fuit ut si quis eam quae sibi competeret accipere uxorem nollet, ille ei calceamentum solveret, qui ad hanc sponsus jure propinquitatis veniret. Quid ergo inter homines Christus, nisi sanctae Ecclesiae sponsus apparuit? De quo et idem Joannes dicit: Qui habet sponsam sponsus est (Joan. III). Sed quia Joannem homines Christum esse putaverunt, quod idem Joannes negat, recte se indignum esse ad solvendam corrigiam ejus calceamenti denuntiat.

Whence also to the blessed Peter, when diverse kinds of animals were shown in a heavenly sheet, it was said: Rise, Peter, kill and eat (Acts X). Which is openly to say: Kill the infidels from that which they were before, by the renunciation of crimes and the promise of pious religion, and thus imbue them with the sacraments of the Christian faith and change them into members of the holy Church.

And John was clothed with camel's hair, etc.

Clothed, he says, with hair, not wool. One is a sign of austere clothing; the other of softer luxury. But the leathern girdle with which Elijah also was girded is a sign of mortification. Furthermore, what follows: And he ate locusts and wild honey, is appropriate for a dweller of the solitude, so that he would not fulfill the delicacies of foods, but the necessity of human flesh.

His habit and food can, through significance, express even the quality of his internal conversation not inappropriately. For he used more austere garments, just as also the Lord protested in his praises, saying to the Jews: What did you go out into the wilderness to see? a man clothed in soft garments? behold they who are clothed in soft garments are in the houses of kings (Matth. XI), because he did not cherish the life of those sinning with flatteries, but rebuked them with the vigor of sharp invective, saying: Generations of vipers, who showed you to flee from the coming wrath (Matth. XXIII)? He had a leathern girdle about his loins, because he crucified his flesh with its vices and concupiscences, which we have learned is characteristic of those who are of Jesus Christ, with the Apostle attesting. He ate locusts and wild honey, because his preaching indeed tasted sweet to the crowds, with the people thinking and all thinking in their hearts concerning him whether perchance he himself were the Christ. But that opinion more quickly sorted its end, with his listeners understanding that he was not Christ himself, but the precursor and prophet of Christ. For in honey there is sweetness, in locusts there is a swift flight, but quickly falling away.

And he preached, saying: A stronger one will come, etc. There was a custom among the ancients that, if someone were unwilling to take as wife the woman who was due to him, he who would come to her as bridegroom by right of kinship would loose the shoe for him. What then did Christ appear among men, if not as the bridegroom of holy Church? Concerning whom the same John also says: He who has the bride is the bridegroom (John III). But because men thought that John was the Christ, which the same John denies, he rightly declares himself unworthy to loose the strap of his sandal.

Ac si aperte dicat: Ego Redemptoris vestigia denudare non valeo, quia sponsi nomen mihi immeritus non usurpo. Quod tamen intelligi et aliter potest. Quis enim nesciat quod calceamenta ex mortuis animalibus fiant? Incarnatus vero Dominus veniens quasi calceatus apparuit, qui in divinitate sua morticina nostrae corruptionis assumpsit. Sed hujus incarnationis mysterium humanus oculus penetrare non sufficit. Investigari enim nullatenus potest quomodo corporatur Verbum, quomodo summus et vivificator Spiritus intra uterum matris animatur, quomodo is qui initium non habet et existit concipitur. Corrigia ergo calceamenti est ligatura mysterii. Joannes itaque solvere corrigiam calceamenti ejus non valet, quia incarnationis mysterium nec ipse investigare sufficit, qui hanc per prophetiae spiritum agnovit. Ego baptizavi vos aqua, ille vero baptizabit vos Spiritu sancto. Non quidem adhuc Joannes Dominum manifeste Deum aut Dei esse Filium, sed tantum virum se fortiorem praedicat. Non enim rudes adhuc auditores tanti capiebant arcana sacramenti, quod Filius Dei aeternus homine assumpto ex Virgine denuo natus esset in mundo, sed paulatim, per agnitionem glorificatae humanitatis, introducendi erant ad fidem divinae aeternitatis. Quibus tamen quasi latenter quodam modo ac velato sermone Deum hunc esse verum declarat, dum eum Spiritu sancto baptizaturum esse confirmat. Cui enim dubium, nullum posse alium gratiam sancti Spiritus, nisi Deum dare? Tempore autem procedente cum capaciores jam ad intelligendum eosdem suos videret auditores, etiam Filium Dei illum aperte praedicavit, dicens: Sed qui misit me baptizare in aqua, ille mihi dixit: Super quem videris Spiritum descendentem et manentem super eum, hic est qui baptizat in Spiritu sancto. Et ego vidi et testimonium perhibui, quia hic est Filius Dei. Baptizamur autem a Domino in Spiritu sancto, non solum cum in die baptismatis fonte vitae in remissionem peccatorum abluimur, verum etiam quotidie cum per gratiam ejusdem Spiritus ad agenda quae Deo placent accendimur.

Et factum est in diebus illis, etc. Triplicem ob causam Salvator a Joanne accepit baptismum. Primo, ut, quia homo natus erat, omnem justitiam et humilitatem legis impleret. Secundo, ut baptismate suo Joannis baptisma comprobaret. Tertio, ut Jordanis aquam sanctificans, per descensionem columbae Spiritus sancti in lavacro credentium monstraret adventum.

As if he were saying openly: I am not able to uncover the footsteps of the Redeemer, because, being unworthy, I do not usurp for myself the name of bridegroom. This, however, can also be understood otherwise. For who does not know that shoes are made from dead animals? But the Lord, coming incarnate, appeared as it were shod, he who in his divinity assumed the dead flesh of our corruption. But the human eye is not sufficient to penetrate the mystery of this incarnation. For it can in no way be investigated how the Word is made corporeal, how the highest and life-giving Spirit is animated within the womb of the mother, how he who has no beginning, and yet exists, is conceived. The strap of the shoe, therefore, is the binding of the mystery. John, therefore, is not able to loose the strap of his shoe, because not even he himself, who recognized this through the spirit of prophecy, is sufficient to investigate the mystery of the incarnation. I have baptized you with water, but he will baptize you with the Holy Spirit. John does not yet indeed openly preach that the Lord is God or the Son of God, but only proclaims that he is a stronger man than himself. For his listeners, still unlearned, did not yet grasp the secrets of so great a mystery, that the eternal Son of God, having assumed a man, had been born anew into the world from the Virgin, but they were to be led gradually, through the recognition of his glorified humanity, to the faith of the divine eternity. Yet to them, as it were secretly in a certain manner and in veiled speech, he declares this one to be true God, while affirming that he will baptize with the Holy Spirit. For who doubts that no one else but God can give the grace of the Holy Spirit? But as time went on, when he saw his own listeners now more capable of understanding, he also openly preached him to be the Son of God, saying: But he who sent me to baptize in water, he said to me: Upon whomsoever you shall see the Spirit descending and remaining upon him, he it is who baptizes in the Holy Spirit. And I saw, and I bore witness, that this is the Son of God. But we are baptized by the Lord in the Holy Spirit, not only when on the day of baptism we are washed in the font of life for the remission of sins, but also daily, when through the grace of the same Spirit we are kindled to do what pleases God.

And it came to pass in those days, etc. For a threefold reason the Savior received baptism from John. First, that, because he had been born a man, he might fulfill all the justice and humility of the law. Second, that by his own baptism he might approve the baptism of John. Third, that, sanctifying the water of the Jordan, he might show, through the descent of the dove, the coming of the Holy Spirit in the washing of believers.

Et statim ascendens de aqua vidit coelos apertos, etc. Mysterium Trinitatis in baptismate Domini demonstratur. Dominus baptizatur, Spiritus descendit in specie columbae, Patris vox testimonium Filio praebentis auditur. Aperiuntur autem coeli, non reseratione elementorum, sed spiritualibus oculis, quibus et Ezechiel in principio voluminis sui apertos eos esse commemorat. Sedit quoque columba super caput Jesu, ne quis putaret vocem Patris ad Joannem factam, non ad Dominum. Pulchre autem cum dixisset: Et Spiritum tanquam columbam descendentem, addidit, et manentem in ipso. Hoc etenim Mediatori Dei et hominum donum est speciale collatum, ut implens semel eum Spiritus sanctus, nunquam recederet, sed perpes in illo maneret. Nam fidelibus ejus ad insignia virtutum et miracula facienda aliquando gratia Spiritus confertur, aliquando tollitur. Quibus tamen ad operationem pietatis et justitiae, ad amorem Dei et proximi conservandum, nunquam gratia Spiritus abest. Unde de illo Spiritu promittitur, dicente eis Domino: Vos autem cognoscetis eum quia apud vos manebit, et in vobis erit (Joan. XIV). Verum specialiter in Domino manet Spiritus semper, non quomodo in electis ejus juxta mensuram fidei, sed sicut Joannes ait: Vidimus gloriam ejus, gloriam quasi Unigeniti a Patre, plenum gratiae et veritatis (Joan. I). Manet autem in illo Spiritus, non ex eo tantum tempore quo baptizatus est in Jordane, sed ex illo potius quo in utero conceptus est virginali. Nam quod in baptizatum descendere visus est Spiritus, signum erat conferendae nobis in baptismo gratiae spiritualis, quibus in remissionem peccatorum ex aqua et Spiritu regeneratis amplior ejusdem Spiritus gratia per impositionem manus episcopi solet coelitus dari. Sicut etiam hoc quod apertos coelos vidit post baptisma, nostri utique gratia factum est, quibus per lavacrum undae regeneratricis janua panditur regni coelestis, quae, peccantibus quondam protoplastis ac paradiso ejectis, toti generi humano interpositis cherubim et flammeo gladio clausa est. Exstinguitur namque haec flamma cuique fidelium, cum aquis vitalibus tingitur. Reconciliatur angelicis spiritibus, cum ad pacem sui redierit Creatoris, adeo ut si percepta fidei sacramenta puro corde et corpore servaverit, mox solutus carne regna possit intrare coelestia. Alioqui quomodo tunc aperirentur Domino coeli, qui cum homo fieret et habitaret nobiscum in terra, coelum pariter divina potentia continebat et terram?

And immediately, coming up out of the water, he saw the heavens opened, etc. The mystery of the Trinity is displayed in the baptism of the Lord. The Lord is baptized, the Spirit descends in the form of a dove, the voice of the Father is heard giving testimony to the Son. The heavens are opened, not by an unlocking of the elements, but to spiritual eyes, by which Ezekiel too, at the beginning of his book, records that they were opened. The dove also settled upon the head of Jesus, lest anyone should think that the Father's voice had been addressed to John and not to the Lord. And fittingly, having said, "And the Spirit descending as a dove," he added, "and remaining upon him." For this special gift was bestowed on the Mediator of God and men, that the Holy Spirit, having once filled him, should never withdraw, but should remain in him forever. For to his faithful ones the grace of the Spirit is sometimes given for the performing of notable virtues and miracles, and sometimes taken away. Yet the grace of the Spirit is never lacking to them for the working of piety and justice, for the preserving of love of God and neighbor. Whence it is promised concerning that Spirit, the Lord saying to them: "But you shall know him, because he shall remain with you, and shall be in you" (John XIV). But the Spirit remains in the Lord always in a special way, not as in his elect according to the measure of faith, but as John says: "We saw his glory, glory as of the Only-begotten of the Father, full of grace and truth" (John I). The Spirit remains in him, moreover, not only from the time when he was baptized in the Jordan, but rather from that time when he was conceived in the virginal womb. For the fact that the Spirit was seen to descend upon the one being baptized was a sign of the spiritual grace to be conferred on us in baptism, on us who, having been regenerated from water and the Spirit for the remission of sins, are wont to receive a fuller grace of that same Spirit from heaven through the imposition of the bishop's hand. Just as also the fact that he saw the heavens opened after his baptism was assuredly done for our sake, for whom, through the washing of the regenerating water, the gate of the heavenly kingdom is thrown open — which, when the first-formed sinned of old and were cast out of paradise, was closed to the whole human race, the cherubim and the flaming sword being set between. For this flame is extinguished for each of the faithful, when he is immersed in the life-giving waters. He is reconciled to the angelic spirits, when he has returned to the peace of his Creator, to such an extent that, if he keeps the sacraments of faith received with a pure heart and body, as soon as he is released from the flesh he may be able to enter the heavenly kingdoms. Otherwise, how would the heavens then be opened to the Lord, who, when he became man and dwelt with us on earth, was likewise holding together heaven and earth by his divine power?

Sed et hoc quod vox paterna de coelis innotuit: Tu es Filius meus dilectus, in te complacui, non ipse Filius quod nesciebat docetur, sed nobis quod credere debeamus ostenditur: Ipsum videlicet qui baptizandus cum aliis venit ad Joannem homo, verum esse Dei Filium; non solum ipsius Joannis, sed et totius mundi Dominum, et ideo veraciter in Spiritu sancto baptizare valentem. Nos quoque vox eadem docuit per aquam ablutionis et spiritum sanctificationis Dei posse filios effici. Quotquot enim receperunt eum, dedit eis potestatem filios Dei fieri (Joan. I). Bene autem in specie columbae descendit Spiritus sanctus, quod multum simplex est animal, atque a malitia fellis alienum, ut figurate nobis insinuaret quod simplicia corda quaerit, nec habitare dignatur in mentibus impuris, qualis fuit Simon ille cui dicebat Petrus: Non est tibi pars, neque sors in sermone hoc; in felle enim amaritudinis et obligatione iniquitatis video te esse (Act. VIII).

Et statim Spiritus expulit eum in desertum, etc. Matthaeus similiter, exposito Domini baptismate, et voce de coelis facta, quae diceret: Hic est Filius meus dilectus, in quo mihi complacui, continuo subjunxit: Tunc Jesus ductus est in desertum a Spiritu, ut tentaretur a diabolo (Matth. IV). Verum ne cui veniret in dubium a quo eum spiritu ductum sive expulsum dicerent in desertum, consulte Lucas primo posuit: quia Jesus plenus Spiritu sancto regressus est a Jordane, ac deinde intulit: Et agebatur in Spiritu in desertum, ne quid contra eum valuisse spiritus immundus putaretur, qui plenus Spiritu sancto, quo volebat digrediens, quae volebat agebat. Quadraginta autem dies et noctes, quibus eum tentat, totum hujus saeculi tempus insinuant, quibus membra ejus, videlicet sanctam Ecclesiam, tentare nunquam desistit. Quia nimirum quadripartitus est mundus, in quo Domino famulamur. Decem vero praecepta sunt, per quorum observantiam Domino famulantes contra hostis indefessi malitiam certamus. Decem autem quater ducta quadraginta faciunt. Ideoque totum militiae nostrae tempus apte quadragenario dierum ac noctium numero comprehenditur. Baptizatus ergo Dominus expellitur a Spiritu in desertum, et tentatur a Satana, ut exemplum vitae suis fidelibus praebeat, qui post acceptam in baptismo remissionem peccatorum, non solum ad exercenda opera virtutum, verum etiam ad tolerandam propter justitiam persecutionem sint accingendi. Secedit enim in desertum, ut nos doceat, relictis mundi illecebris, et societate pravorum, divinis per omnia servire mandatis. Tentatur solitarius a diabolo, ut nobis insinuet quod omnes qui volunt pie vivere in Christo, persecutionem patiuntur, et quod per multas tribulationes oportet nos intrare in regnum Dei (Act. XIV).

But this too, that the paternal voice made known from the heavens, "You are my beloved Son, in you I am well pleased," — the Son himself is not thereby taught something he did not know, but it is shown to us what we ought to believe: namely, that he who, as man, came together with the others to John to be baptized is truly the Son of God; the Lord not only of John himself, but also of the whole world, and therefore able to baptize truly in the Holy Spirit. That same voice also taught us that, through the water of washing and the Spirit of sanctification, we can be made sons of God. For to as many as received him, he gave power to become sons of God (John I). Rightly, moreover, did the Holy Spirit descend in the form of a dove, since this is a very simple animal, and free from the malice of gall, so as to intimate to us figuratively that he seeks simple hearts, and does not deign to dwell in impure minds — such as was that Simon to whom Peter said: "You have no part nor lot in this matter; for I see that you are in the gall of bitterness and the bond of iniquity" (Acts VIII).

And immediately the Spirit drove him out into the desert, etc. Matthew, likewise, having set forth the Lord's baptism and the voice made from heaven, which said: This is my beloved Son, in whom I am well pleased, immediately added: Then Jesus was led into the desert by the Spirit, to be tempted by the devil (Matth. IV). But lest it should come into doubt for anyone by what spirit they said he was led or driven into the desert, Luke deliberately set down first that Jesus, full of the Holy Spirit, returned from the Jordan, and then added: And he was led by the Spirit into the desert, lest an unclean spirit should be thought to have prevailed against him at all, who, full of the Holy Spirit, going forth whither he willed, did what he willed. Now the forty days and nights, in which he tempts him, signify the whole time of this age, in which he never ceases to tempt his members, namely, the holy Church. For indeed the world, in which we serve the Lord, is fourfold. But there are ten precepts, by the observance of which, serving the Lord, we fight against the malice of the untiring enemy. Now ten multiplied four times make forty. And therefore the whole time of our warfare is fittingly comprised in the number of forty days and nights. The Lord, therefore, having been baptized, is driven by the Spirit into the desert, and is tempted by Satan, that he might offer an example of life to his faithful, who, after receiving in baptism the remission of sins, must be girded not only to exercise works of virtue, but also to endure persecution for the sake of justice. For he withdraws into the desert, to teach us that, having left behind the allurements of the world and the company of the wicked, we should serve the divine commandments in all things. He is tempted alone by the devil, to signify to us that all who wish to live piously in Christ suffer persecution, and that through many tribulations we must enter the kingdom of God (Acts XIV).

Tentatur quadraginta diebus et quadraginta noctibus, ut indicet quod quandiu hic viventes Domino servimus, sive prospera blandiantur (quod ad dies pertinet), seu nos adversa feriant (quod noctis figurae congruit), semper ambulantibus in lege Domini adsit toto orbe adversarius, qui iter nostrum tentando impedire non cessat. Eratque cum bestiis, et angeli ministrabant illi. Inter bestias commoratur ut homo, sed ministerio utitur angelico ut Deus. Et nos cum in eremo sanctae conversationis bestiales hominum mores impolluta mente toleramus, ministerium angelorum meremur, a quibus corpore absoluti ad aeterna in coelis gaudia transferamur.

Postquam autem traditus est Joannes, venit Jesus in Galilaeam praedicans Evangelium regni Dei, etc. Joanne tradito, recte incipit ipse praedicare. Desinente lege, consequenter oritur Evangelium. Si autem Salvator eadem praedicat quae Joannes Baptista ante dixerat, ostendit se ejusdem Dei esse filium, cujus ille propheta est. Nemo autem putet traditionem Joannis in carcerem, statim post jejunium quadraginta dierum et tentationem Domini factam. Quisquis enim Joannis Evangelium legerit, inveniet Dominum ante traditionem illius multa et docuisse, et miracula fecisse. Denique habes in Evangelio ipsius: Hoc fecit initium signorum Jesus in Cana Galilaeae (Joan. II). Et iterum: Necdum enim erat missus in carcerem Joannes (Joan. III). Ferunt autem quia cum legisset Joannes Matthaei, Marci et Lucae volumina, probaverit quidem textum historiae, et vera eos dixisse firmaverit, sed unius tantum anni in quo et passus est, post carcerem Joannis, historiam texisse. Praetermisso itaque anno cujus acta a tribus exposita fuerant, superioris temporis, antequam clauderetur Joannes in carcere, gesta narravit, sicut manifestum esse poterit iis qui Evangeliorum diligenter quatuor volumina legerint. Quae res et dissonantiam quae videbatur Joannis esse cum caeteris tollit. Cum ergo dixisset Marcus quod venit Jesus in Galilaeam praedicans Evangelium regni Dei, subjunxit et ait: Et dicens: Quoniam impletum est tempus, et appropinquavit regnum Dei. Poenitemini, et credite Evangelio. Impletum est tempus, inquit. Illud nimirum de quo dicit Apostolus: Postquam autem venit plenitudo temporis, misit Deus Filium suum factum ex muliere factum sub lege, ut eos qui sub lege erant redimeret (Galat. IV). Ergo impleta sunt tempora, poenitemini. Quam olim est quod hoc clamatur, et utinam aliquando audiatur: Quoniam impleta sunt tempora, et appropinquavit regnum Dei! Poenitemini et credite Evangelio. Renuntiate operibus mortuis, credite in Deum vivum. Quid prodest credere sine bonis operibus? Non te bonorum operum meritum adduxit ad fidem, sed fides incipit, ut bona opera consequantur.

He is tempted forty days and forty nights, to show that as long as we live here serving the Lord, whether prosperity flatters us (which pertains to the day), or adversities strike us (which fits the figure of night), the adversary is always present throughout the whole world to those walking in the law of the Lord, who does not cease to hinder our way by tempting. And he was with the beasts, and the angels ministered to him. He dwells among the beasts as man, but he makes use of angelic ministry as God. And we, when in the desert of holy conversation we endure the bestial habits of men with an unpolluted mind, merit the ministry of angels, by whom, once freed from the body, we may be transported to eternal joys in the heavens.

Now after John was delivered up, Jesus came into Galilee preaching the Gospel of the kingdom of God, etc. John having been delivered up, he rightly begins himself to preach. As the Law ceases, the Gospel accordingly arises. But if the Savior preaches the same things that John the Baptist had said before, he shows that he is the Son of the same God whose prophet John is. But let no one think that John's being delivered up to prison happened immediately after the forty days' fast and the temptation of the Lord. For whoever reads the Gospel of John will find that the Lord, before that man's being delivered up, both taught many things and performed miracles. Finally, you have in his own Gospel: This beginning of signs Jesus did in Cana of Galilee (John 2). And again: For John had not yet been sent into prison (John 3). They say, moreover, that when John had read the volumes of Matthew, Mark, and Luke, he indeed approved the text of the history and affirmed that they had spoken the truth, but that they had woven the narrative of only one year, in which he also suffered, after John's imprisonment. Having therefore omitted the year whose deeds had been set forth by the three, he narrated the deeds of the earlier time, before John was shut up in prison, as can be evident to those who diligently read the four volumes of the Gospels. This fact also removes the apparent discrepancy of John with the others. When, therefore, Mark had said that Jesus came into Galilee preaching the Gospel of the kingdom of God, he added and said: And saying: The time is fulfilled, and the kingdom of God is at hand. Repent, and believe the Gospel. The time is fulfilled, he says. That, no doubt, of which the Apostle speaks: But when the fullness of time came, God sent his Son, made of a woman, made under the law, that he might redeem those who were under the law (Galat. IV). Therefore the times are fulfilled; repent. How long ago it is that this has been proclaimed, and would that it might at last be heard: The times are fulfilled, and the kingdom of God is at hand! Repent and believe the Gospel. Renounce dead works, believe in the living God. What does it profit to believe without good works? It was not the merit of good works that brought you to faith, but faith begins, so that good works may follow.

Et praeteriens secus mare Galilaeae, vidit Simonem et Andream, etc. Isti primi vocati sunt, ut Dominum sequerentur. Piscatores et illitterati mittuntur ad praedicandum, ne fides credentium non in virtute Dei, sed eloquentia atque doctrina putaretur. Quaeri autem potest quomodo binos vocaverit de naviculis piscatores: primo Petrum et Andream, deinde progressus paululum alios duos filios Zebedaei, sicut narrant Matthaeus et Marcus, cum Lucas dicat ambas eorum naviculas impletas magna illa captura piscium, sociosque Petri commemoret Jacobum et Joannem filios Zebedaei vocatos ad adjuvandum, cum retia plena extrahere non possent, simulque miratos tantam multitudinem piscium quae capta erat, et eum Petro tantum dixisse: Noli timere, ex hoc jam homines eris capiens (Luc. V), simul eum tamen subductis ad terram navibus secutos fuisse. Unde et intelligendum est hoc primo esse factum quod Lucas insinuat, nec tunc eos a Domino vocatos, sed tantum Petro fuisse praedictum quod homines esset capturus. Quod non ita dictum est, quasi jam pisces nunquam esset capturus. Nam et post resurrectionem Domini legimus esse piscatos. Dictum est ergo quod deinceps esset homines, non dictum est quod jam non esset capturus pisces. Unde datur secundum Lucam intelligi eos ad capturam piscium ex more remeasse, ut postea fieret quod Matthaeus et Marcus narrant, quando eos binos vocavit, et ipse jussit ut eum sequerentur, primo duobus Petro et Andreae, deinde aliis Zebedaei duobus filiis. Tunc enim non subductis ad terram navibus tanquam cura redeundi, sed ita eum secuti sunt, tanquam vocantem ac jubentem ut sequerentur. Et ingrediuntur Capharnaum, et statim sabbatis ingressus synagogam docebat eos. Quod Sabbatis maxime medicinae doctrinaeque suae dona frequentat, docet se non sub lege esse, sed supra legem, qui eamdem quoque legem adimplere, non autem solvere, venerit; nec Judaicum eligere Sabbatum, quo vel ignem accendere, vel manum pedemque movere non liceat, sed verum Sabbatum, dilectamque Domino esse requiem, si, saluti studentes animarum, ab opere servili, id est, a cunctis contineamus illicitis.

Et stupebant super doctrina ejus, etc. Illi enim ea docebant populos quae scripta sunt in Moyse et prophetis: Jesus vero, quasi Deus et Dominus ipsius Moysi, pro libertate voluntatis suae, vel ea quae minus videbantur addebat in lege, vel commutans praedicabat populis, ut in Matthaeo legimus: Dictum est antiquis, ego autem dico vobis (Matth. V).

And passing by the sea of Galilee, he saw Simon and Andrew, etc. These were the first to be called, that they might follow the Lord. Fishermen and unlettered men are sent to preach, lest the faith of believers be thought to rest not on the power of God, but on eloquence and learning. It may be asked, however, how he called by twos the fishermen from the boats: first Peter and Andrew, then, having gone forward a little, the other two sons of Zebedee, as Matthew and Mark relate, since Luke says that both their boats were filled by that great catch of fish, and mentions that Peter's companions James and John, the sons of Zebedee, were called to help, since they could not draw in the full nets, and that they were at the same time amazed at the great multitude of fish that had been caught, and that he said to Peter alone: Fear not, from henceforth thou shalt be catching men (Luke V), yet that nonetheless, once the boats had been drawn up to land, they followed him together. Whence it must also be understood that what Luke suggests happened first, and that they were not then called by the Lord, but that it was only foretold to Peter that he would be catching men. This was not said as though he would never again catch fish. For after the Lord's resurrection also we read that they went fishing. It was said, therefore, that henceforth he would be catching men; it was not said that he would no longer catch fish. Whence it is given to be understood, according to Luke, that they returned to the catching of fish as was their custom, so that afterward what Matthew and Mark relate might come to pass, when he called them by twos, and himself commanded that they follow him, first the two, Peter and Andrew, then the other two sons of Zebedee. For then they followed him not with the boats drawn up to land as though with a mind to return, but they followed him as one calling and commanding them to follow. And they enter Capernaum, and immediately on the sabbath, having entered the synagogue, he taught them. That he most frequently bestows the gifts of his healing and teaching on the sabbaths teaches that he is not under the law, but above the law, he who had come both to fulfill that same law and not to destroy it; and that he does not choose the Jewish sabbath, on which it is not lawful even to kindle a fire, or to move a hand or a foot, but the true sabbath, and that the rest beloved by the Lord consists in this: that, being intent upon the salvation of souls, we abstain from servile work, that is, from all things unlawful.

And they were astonished at his teaching, etc. For they taught the peoples those things which are written in Moses and the prophets; but Jesus, as God and Lord of Moses himself, according to the freedom of his own will, either added to the law those things which seemed lacking, or, changing it, preached to the peoples, as we read in Matthew: It was said to the ancients, but I say to you (Matth. V).

Et erat in synagoga eorum homo in spiritu immundo, etc. Non voluntatis ista confessio est, quam praemium sequitur confitendi, sed necessitatis extorsio, quae cogit in vitos confiteri. Et velut si servi fugitivi post multum temporis dominum suum videant, nihil aliud nisi de verberibus deprecantur, sic et daemones, cernentes Dominum in terris repente versari, ad judicandos se venisse credebant. Praesentia Salvatoris tormenta sunt daemonum. Et comminatus est ei Jesus dicens: Obmutesce, et exi de homine. Quoniam invidia diaboli mors intravit in orbem terrarum (Sap. XII), ideo contra ipsum mortis auctorem primo debuit medicina salutis operari: primo lingua serpentina, ne ultra virus spargeret, occludi; deinde femina, quae prima seducta est, a carnalis concupiscentiae febre curari; tertio vir, qui male suadentis dicta conjugis audivit, ab erroris sui lepra mundari, ut ipse esset ordo restaurationis in Domino, qui erat et casus in protoplastis: Et discerpens eum spiritus immundus, et exclamans voce magno exivit ab eo. Lucas de spiritu immundo ait quod sic exierit ab homine, ut nihil ei noceret. Potest ergo videri contrarium, quomodo secundum Marcum discerpens, vel sicut aliqui Codices habent convexans eum, cui nihil nocuit secundum Lucam. Sed et ipse Lucas: Et cum projecisset illum (inquit) daemonium in medium, exiit ab illo, nihilque ei nocuit (Luc. IV). Unde intelligitur hoc dixisse Marcum convexans eum, sive discerpens, quod Lucas dixit cum projecisset eum in medium, ut quod secutus ait, nihilque ei nocuit, hoc intelligatur quod illa jactatio membrorum atque vexatio non eum debilitavit, sicut solent exire daemonia etiam quibusdam membris amputatis aut evulsis.

Et mirati sunt omnes, ita ut conquirerent, etc. Visa virtute miraculi, novitatem dominicae admirantur doctrinae, atque ad inquisitionem eorum quae audierant per ea quae viderant excitantur. Quia nimirum ad hoc fiebant signa quae vel ipse Dominus in assumpto homine faciebat, vel discipulis facere dedit, ut per haec Evangelio regni Dei, quod praedicabatur, certius crederetur, dum hi qui coelestia terrigenis gaudia futura promittebant, coelestia in terris ac divina opera monstrabant. Verum discipuli ut puri homines donante Domino cuncta gerebant. At Dominus ipse singularis virtute potentiae et sanitates ac miracula operabatur, et quae a Patre audiebat, loquebatur in mundo. Nam et prius (teste Evangelio) erat docens eos quasi potestatem habens, et non sicut scribae (Matth. VII). Et nunc, turba attestante, in potestate imperat spiritibus immundis, et obediunt ei (Marc. I).

And there was in their synagogue a man with an unclean spirit, etc. This confession is not one of will, which a reward follows for confessing, but an extortion of necessity, which compels the unwilling to confess. And just as if fugitive slaves, after a long time, should see their master, they beg for nothing else but concerning stripes, so also the demons, perceiving the Lord suddenly dwelling on earth, believed that he had come to judge them. The presence of the Savior is torment for the demons. And Jesus rebuked him, saying: Be silent, and come out of the man. Since through the devil's envy death entered into the world (Sap. XII), therefore against the very author of death the medicine of salvation had first to operate: first, the serpent's tongue, lest it scatter its poison further, was to be shut up; then the woman, who was first seduced, was to be cured of the fever of carnal concupiscence; third, the man, who listened to the words of his wife persuading him to evil, was to be cleansed of the leprosy of his error, so that the very order of restoration in the Lord might be that which was also the order of the fall in our first parents: And the unclean spirit, tearing him, and crying out with a loud voice, went out of him. Luke says of the unclean spirit that it went out of the man in such a way that it did him no harm. It can therefore seem contradictory, how according to Mark it tore him, or, as some codices have it, convulsed him, whom according to Luke it harmed in nothing. But Luke himself also says: And when the demon had thrown him into the midst, it went out of him, and did him no harm (Luke IV). Whence it is understood that what Mark said, convulsing him, or tearing him, is what Luke said when he had thrown him into the midst, so that what he adds afterward, and did him no harm, is understood in this sense: that flailing of the limbs and that convulsion did not weaken him, as demons are sometimes wont to depart even with certain limbs amputated or torn out.

And all were amazed, so that they questioned among themselves, etc. Having seen the power of the miracle, they admire the newness of the Lord's teaching, and are stirred to inquiry into what they had heard by means of what they had seen. For indeed the signs which the Lord himself performed in the man he had assumed, or which he granted his disciples to perform, were done for this end: that through these the Gospel of the kingdom of God, which was being preached, might be more certainly believed, since those who were promising future heavenly joys to earth-born men were showing heavenly and divine works on earth. But the disciples, as mere men, accomplished all things by the Lord's gift. But the Lord himself, by the singular power of his might, worked both healings and miracles, and spoke in the world what he heard from the Father. For also before (as the Gospel testifies) he was teaching them as one having authority, and not as the scribes (Matth. VII). And now, with the crowd bearing witness, he commands the unclean spirits with authority, and they obey him (Mark I).

Et protinus egredientes de synagoga, venerunt in domum Simonis, etc. Si virum a daemonio liberatum moraliter animum ab immunda cogitatione purgatum significare dixerimus, consequenter femina febribus tentata, sed ad imperium Domini curata, carnem ostendit a concupiscentiae suae fervore per continentiae praecepta frenatam. Omnis enim amaritudo, et ira, et indignatio, et clamor, et blasphemia (Ephes. IV), spiritus immundi furor est. Fornicationem vero, immunditiam, libidinem, concupiscentiam malam, et avaritiam (quae est idolorum servitus [Ephes. V]) febrem illecebrosae carnis intellige. Et statim dicunt ei de illa, et accedens elevavit eam apprehensa manu ejus. In Evangelio Lucae scriptum est quod rogaverunt illum pro ea, et stans super illam imperavit febri. Modo enim Salvator rogatus, modo ultro curat aegrotos, ostendens se contra vitiorum quoque passiones, et precibus semper annuere fidelium, et ea nonnunquam quae ipsi minime in se intelligunt, vel intelligenda dare, vel pie petentibus, etiam non intellecta, dimittere, et juxta hoc quod Psalmista postulat: Delicta quis intelligit? Ab occultis meis munda me, Domine (Psal. XVIII).

Et continuo dimisit eam febris, et ministrabat eis. Naturale est febricitantibus incipiente sanitate lassescere, et aegrotationis sentire molestiam. Verum sanitas quae Domini confertur imperio, simul tota redit. Nec solum ipsa redit, sed et tanto robore comitante, ut eis continuo qui se adjuverant ministrare sufficiat, et, juxta leges tropologiae, membra quae servierant immunditiae ad iniquitatem ut fructificarent morti, serviant justitiae in vitam aeternam.

Vespere autem facto cum occidisset sol, afferebant ad eum, etc. Solis occubitus passionem mortemque significat illius qui dixit: Quandiu in mundo sum, lux sum mundi (Joan. IX). Et sole occidente, plures daemoniaci quam ante, plures sanantur aegroti. Quia qui temporaliter in carne vivens paucos Judaeorum docuit, calcato regno mortis, omnibus per orbem gentibus, fidei salutisque dona transmisit. Cujus ministris quasi vitae lucisque praeconibus Psalmista canit: Iter facite ei qui ascendit super occasum (Psal. LXVII). Super occasum quippe Dominus ascendit, quia unde in passione occubuit, inde majorem suam gloriam resurgendo manifestavit.

And immediately, going out of the synagogue, they came into the house of Simon, etc. If we should say that the man freed from the demon signifies, morally, the soul purged from unclean thought, then correspondingly the woman assailed by fevers, but healed at the Lord's command, shows the flesh restrained from the fervor of its own concupiscence through the precepts of continence. For all bitterness, and anger, and indignation, and clamor, and blasphemy (Ephes. IV) is the fury of the unclean spirit. But understand fornication, uncleanness, lust, evil concupiscence, and avarice (which is the service of idols [Ephes. V]) as the fever of alluring flesh. And immediately they tell him about her, and coming to her, he raised her up, having taken her hand. In the Gospel of Luke it is written that they asked him on her behalf, and standing over her, he commanded the fever. For sometimes when asked, sometimes of his own accord, the Savior heals the sick, showing that against the passions of vices as well he always grants the prayers of the faithful, and sometimes gives to be understood those things which they themselves least understand in themselves, or, for those who ask devoutly, forgives even things not understood, and according to what the Psalmist asks: Who understands his faults? Cleanse me from my hidden faults, O Lord (Psal. XVIII).

And immediately the fever left her, and she ministered to them. It is natural for those with fever, when health begins to return, to grow weary, and to feel the discomfort of the illness. But the health which is conferred by the Lord's command returns whole at once. Nor does it return alone, but accompanied by such strength that she is immediately able to minister to those who had helped her, and, according to the laws of tropology, the members which had served uncleanness unto iniquity, that they might bear fruit unto death, may serve righteousness unto eternal life.

But when evening had come, when the sun had set, they brought to him, etc. The setting of the sun signifies the passion and death of him who said: As long as I am in the world, I am the light of the world (John IX). And with the sun setting, more demoniacs than before, more of the sick, are healed. For he who, living for a time in the flesh, taught but few of the Jews, having trampled down the kingdom of death, transmitted the gifts of faith and salvation to all the nations throughout the world. To whose ministers, as heralds of life and light, the Psalmist sings: Make way for him who ascends upon the west (Ps. LXVII). For the Lord indeed ascends upon the west, because from the place where he fell in his passion, from there he manifested his greater glory by rising again.

Et daemonia multa ejiciebat, etc. Lucas de his scribit apertius: Exibant etiam daemonia a multis clamantia, et dicentia: Quia tu es Filius Dei. Et increpans non sinebat ea loqui, quia sciebant ipsum esse Christum (Luc. IV). Daemonia ergo Filium Dei confitebantur; et sciebant ipsum esse Christum, quia quem dierum XL jejunio fatigatum diabolus hominem cognoverat, nec tentando valebat an et Dei Filius esset experiri; jam nunc per signorum potentiam vel intellexit, vel potius suspicatus est esse Filium Dei. Non ergo ideo Judaeis eum crucifigere persuasit, quia Christum sive Dei Filium non esse putavit, sed quia se morte illius non praevidit esse damnandum. Vere enim de hoc mysterio a saeculis abscondito dicit Apostolus quod nemo principum hujus saeculi cognovit. Si enim cognovissent, nunquam Dominum gloriae crucifixissent (I Cor. II). Quare autem Dominus se loqui daemonia prohibeat, Psalmista manifestat qui ait: Peccatori autem dixit Deus: Quare tu enarras justitias meas, et assumis testamentum meum per os tuum? Tu vero odisti disciplinam (Psal. XLIX), et caetera. Ne quis dum praedicantem audit, sequatur errantem. Improbus enim magister est diabolus, qui falsa veris saepe permiscet, ut specie veritatis testimonium fraudis obtexat.

Et diluculo valde surgens, egressus abiit in deserum locum, etc. Si occasui solis mors exprimitur Salvatoris, quare non diluculo redeunte resurrectio ejus indicetur? Cujus manifestata luce abiit in desertum gentium, ibique in suis fidelibus orabat, quia corda eorum per gratiam sui Spiritus ad virtutem orationis excitabat. Et erat praedicans in synagogis eorum et omni Galilaea, et daemonia ejiciens. In hac praedicatione quam dicit eum habuisse in omni Galilaea intelligitur etiam sermo ille habitus in monte, cujus commemorationem facit Matthaeus. Namque Marcus ita sequitur:

Et venit ad eum leprosus deprecans eum, etc. De hoc leproso mundato connectit, ut ipse intelligatur quem Matthaeus commemorat tunc esse mundatum, quando post illum sermonem Dominus de monte descendit. Sic enim ait Matthaeus: Cum autem descendisset de monte, secutae sunt eum turbae multae (Matth. VIII).

And he cast out many demons, etc. Luke writes of these more plainly: Demons also went out from many, crying out and saying: Thou art the Son of God. And rebuking them, he did not allow them to speak, because they knew him to be the Christ (Luke IV). The demons therefore confessed the Son of God, and knew him to be the Christ, because he whom the devil had known as a man wearied by a forty days' fast, unable by tempting him to test whether he was also the Son of God, now, through the power of his signs, either understood, or rather suspected, that he was the Son of God. He did not therefore persuade the Jews to crucify him because he thought that he was not the Christ or the Son of God, but because he did not foresee that he himself would be condemned by that death. For indeed the Apostle says of this mystery, hidden from the ages, that none of the rulers of this age knew it. For if they had known it, they would never have crucified the Lord of glory (I Cor. II). But why the Lord forbids the demons to speak, the Psalmist shows, who says: But to the sinner God said: Why dost thou declare my righteousness, and take my covenant into thy mouth? But thou hast hated instruction (Ps. XLIX), and so on. Lest anyone, while hearing him preach, should follow him as he errs. For the devil is a wicked teacher, who often mixes false things with true, that he may cloak the testimony of his fraud with the appearance of truth.

And rising very early at dawn, he went out and departed into a desolate place, etc. If the death of the Savior is expressed by the setting of the sun, why should not his resurrection be indicated by the returning dawn? With whose light made manifest, he went into the desert of the nations, and there he prayed in his faithful, because through the grace of his Spirit he was stirring their hearts to the power of prayer. And he was preaching in their synagogues, and in all Galilee, and casting out demons. In this preaching, which he says he carried out in all Galilee, is also understood that sermon delivered on the mountain, of which Matthew makes mention. For Mark continues thus:

And a leper came to him, beseeching him, etc. He connects the account of this leper's cleansing so that he may be understood to be the same one whom Matthew records as having been cleansed at that time, when after that sermon the Lord came down from the mountain. For thus says Matthew: “And when he had come down from the mountain, great crowds followed him” (Matth. VIII).

Et ecce leprosus veniens adorabat eum dicens: Domine, si vis, potes me mundare, etc. Et quia Dominus ait: Non veni solvere legem, sed adimplere (Matth. V), ille qui excludebatur a lege, purgari se Domini potestate praesumens, non ex lege sed supra legem esse gratiam judicabat, quae leprosi maculam posset abluere. Verum ut in Domino potestatis auctoritas, ita in illo fidei constantia declaratur. Ille in faciem procidit, quod humilitatis est et pudoris, ut unusquisque de suae vitae maculis erubescat; sed confessionem verecundia non repressit. Ostendit vulnus, remedium postulavit, et ipse religionis et fidei plena confessio est. Si vis, inquit, potes me mundare. In voluntate Domini tribuit potestatem. De voluntate autem Domini non quasi pietatis incredulus dubitavit, sed quasi colluvionis suae conscius non praesumpsit. Jesus autem misertus ejus extendit manum suam, et tangens eum ait illi: Volo, mundare. Et cum dixisset, statim discessit ab eo lepra, et mundatus est. Nihil medium est inter opus Dei atque praeceptum, quia in praecepto est opus. Denique dixit et facta sunt (Psal. XXXII). Vides ergo quod dubitari non potest quin voluntas Dei potestas sit? Si ergo voluntas ejus potestas est, qui unius voluntatis asserunt, unius utique asserunt potestatis. Itaque quasi potestatem habens sanandi, et jubendi auctoritatem, operandi testimonium non refugit. Volo enim dicit propter Photinum, imperat propter Arium, tangit propter Manichaeum. Et lex quidem tangi leprosos prohibet; sed quia Dominus legis est, non obsequitur legi, sed legem facit. Non ergo ideo tetigit, quia sine tactu mundari non poterat, sed ut probaret quia subjectus non erat legi. Nec contagium timebat ut homines, sed quia contaminari non poterat qui alios liberabat, lepra tactu Domini fugatur, quae solebat contaminare tangentem. Simulque illud mirabile, quod eo sanavit genere, quo fuerat obsecratus. Si vis, potes me mundare. Volo, inquit, mundare. Habes voluntatem, etiam habes pietatis effectum. Non ergo (ut plerique Latinorum putant) jungendum est et legendum Volo mundare, sed separatum, ut primum dicat volo, deinde imperet, mundare.

Et comminatus est ei statim, et ejecit illum, etc. Quare praecipitur nemini dicere, nisi ut diceret non vulganda nostra beneficia, sed premenda, ut non solum a mercede abstineamus pecuniae, sed etiam gratiae.

"And behold, a leper came and worshipped him, saying: Lord, if you will, you can cleanse me," etc. And because the Lord says: "I have not come to destroy the law, but to fulfill it" (Matth. V), he who was excluded by the law, presuming that he could be cleansed by the power of the Lord, judged that the grace capable of washing away the stain of the leper was not from the law but above the law. But as in the Lord the authority of power is declared, so in him the constancy of faith is declared. He fell upon his face, which belongs to humility and shame, so that each one might blush over the stains of his own life; but shame did not suppress his confession. He showed his wound, he asked for the remedy, and this very act is a full confession of religion and faith. "If you will," he says, "you can cleanse me." In the will of the Lord he attributes the power. But concerning the will of the Lord, he did not doubt as one incredulous of his mercy, but did not presume, as one conscious of his own defilement. "But Jesus, having compassion on him, stretched out his hand, and touching him, said to him: I will, be cleansed." "And when he had said this, immediately the leprosy departed from him, and he was cleansed." There is nothing intermediate between the work of God and his command, because the work is contained in the command. Finally, "he spoke, and they were made" (Psal. XXXII). Do you see, then, that it cannot be doubted that the will of God is power? If, therefore, his will is power, those who assert that there is one will, assert also, of course, that there is one power. And so, as one having the power to heal, and the authority to command, he did not refuse the testimony of working. For he says "I will" on account of Photinus, he commands on account of Arius, he touches on account of Mani. And the law indeed forbids lepers to be touched; but because he is Lord of the law, he does not obey the law, but makes the law. Therefore he did not touch him because he could not be cleansed without a touch, but in order to prove that he was not subject to the law. Nor did he fear contagion as men do, but because he who freed others could not be contaminated, the leprosy, which used to contaminate the one who touched it, is put to flight by the touch of the Lord. And at the same time it is remarkable that he healed him in the very manner in which he had been entreated. "If you will, you can cleanse me." "I will," he says, "be cleansed." You have the will, and you have also the effect of his mercy. Therefore it is not (as most of the Latins think) to be joined and read as "I will cleanse," but separately, so that he first says "I will," then commands, "be cleansed."

"And he sternly warned him, and immediately sent him away," etc. Wherefore he commands him to tell no one, unless it be to teach that our benefits are not to be made public but kept in silence, so that we may abstain not only from a reward of money, but also from one of favor.

Sed vade et ostende te principi sacerdotum, etc. Ostendere se sacerdoti jubetur, ut intelligeret sacerdos cum non legis ordine, sed gratia Dei supra legem esse curatum. Offerre autem sacrificium, ut ostenderet Dominus, quod legem non solveret, sed adimpleret, qui secundum legem gradiens supra legem sanaret eos, quos remedia legis non sanaverant. Et bene addidit: In testimonium illis, hoc est, si Deo credant, si impietatis lepra discedat. Quod si quem movet quomodo Dominus Mosaicum videatur approbare sacrificium, cum id non receperit Ecclesia, memineat nondum coepisse sacrificium sanctum sanctorum, quod corpus ejus est. Nondum enim obtulerat in passione holocaustum suum. Non autem oportebat auferri significantia sacrificia, priusquam illud quod significabatur confirmatum esset contestatione apostolorum praedicantium, et fide credentium populorum. Quia vero typice vir iste peccatis languidum genus designat humanum, recte non solum leprosus, verum etiam, juxta Evangelium Lucae, plenus lepra fuisse describitur. Omnes enim peccaverunt, et egent gloria Dei (Rom. III). Illa, scilicet, ut, extenta manu Salvatoris, hoc est incarnato Dei Verbo, humanamque contingente naturam, ab erroris prisci varietate mundentur, possintque cum apostolis audire: Jam vos mundi estis propter sermonem quem locutus sum vobis (Joan. XV), et qui diutius abominabiles a populo Dei erant castris secreti, jam aliquando templo reddi, et sacerdoti queant offerri, illi utique cui dicitur: Tu es sacerdos in aeternum (Psal. CIX), audientes ab Apostolo: Templum enim Dei sanctum est quod estis vos (I Cor. III); offerantque pro emundatione sui sicut praecepit Moyses, id est exhibeant corpora sua hostiam viventem, sanctam, Deo placentem (Rom. XII).

At ille egressus coepit praedicare, et diffamare sermonem, ita ut jam non posset manifeste in civitatem introire, sed foris in desertis locis esset: et conveniebant ad eum undique. Unius perfecta salvatio, multas ad Dominum cogit turbas: ut enim ipse se interius exteriusque doceret esset sanatum, nequaquam perceptum beneficium, ut ab ipso a quo acceperat jussus, tacet: quin potius evangelistae functus officio, mox egressus coepit praedicare et diffamare sermonem. Unde merito quaeritur quidnam sit quod Dominus nonnulla quae gessit abscondi jussit, et nec ad horam potuerunt abscondi?

But go and show yourself to the prince of priests, etc. He is commanded to show himself to the priest, so that the priest might understand that he had been healed not by the order of the law, but by the grace of God above the law. And he commanded him to offer the sacrifice, so that the Lord might show that he did not dissolve the law but fulfilled it, he who, walking according to the law, healed above the law those whom the remedies of the law had not healed. And he rightly added: For a testimony unto them, that is, whether they believe in God, whether the leprosy of impiety departs. But if anyone is troubled as to how the Lord seems to approve the Mosaic sacrifice, since the Church has not received it, let him remember that the sacrifice of the Holy of Holies, which is his body, had not yet begun. For he had not yet offered his holocaust in his passion. But it was not fitting that the signifying sacrifices be taken away before that which was signified had been confirmed by the testimony of the preaching apostles and the faith of the believing peoples. But because this man typologically designates the human race, languishing with sins, he is rightly described not only as leprous but also, according to the Gospel of Luke, as having been full of leprosy. For all have sinned and lack the glory of God (Rom. III). That is to say, that, by the outstretched hand of the Savior—that is, the incarnate Word of God—touching human nature, they might be cleansed from the variety of the ancient error, and might be able to hear with the apostles: Now you are clean because of the word which I have spoken to you (John XV); and that they who for so long, being abominable, were kept apart from the people of God outside the camp, might at last be restored to the temple, and be able to be offered to the priest—to him, that is, to whom it is said: You are a priest for ever (Ps. CIX)—hearing from the Apostle: For the temple of God is holy, and that temple you are (1 Cor. III); and that they might offer for their own cleansing, as Moses commanded, that is, present their bodies as a living sacrifice, holy, pleasing to God (Rom. XII).

But he, going out, began to preach and to spread the word abroad, so that he could no longer openly enter into the city, but was outside in desert places; and they came to him from every quarter. For in order that he might show, both inwardly and outwardly, that he had been healed, he by no means keeps silent about the benefit received, though he had been commanded to silence by the very one from whom he had received it; rather, fulfilling the office of an evangelist, he immediately went out and began to preach and to spread the word abroad. Whence it is rightly asked what it is that the Lord commanded some of the things he did to be hidden, and yet they could not be hidden even for an hour?

Nunquid enim unigenitus Filius Patri et Spiritui sancto coaeternus, hac in re velle habuit quod implere non potuit? Sed notandum quod Redemptor noster per mortale corpus omne quod egit hoc nobis in exemplo actionis praebuit. Miraculum namque faciens, et taceri jussit, et tamen taceri non potuit. Ut videlicet electi ejus exemplum doctrinae illius sequentes, in magnis quae faciunt latere quidem in voluntate habeant, sed ut prosint aliis, prodantur inviti, quatenus et magnae humilitatis sit quod sua opera taceri appetunt, et magnae sublimitatis sit quod eorum opera taceri non possunt. Non ergo Dominus voluit quidquam fieri et minime potuit, sed quid velle ejus membra debeant, quidve de eis etiam nolentibus fiat, doctrinae magisterio exemplum dedit.

CAPUT II.

Et iterum intravit Capharnaum, etc. Salvator omnium Deus salutari omnia lustrat incessu. Et tunc in desertis, nunc in civitate, nunc ad mare, doctrinae coelestis et virtutum dona turbis ministrat. Nunc in monte solus orat, nunc laborantes in mari, ne perire debeant, adjuvat. Ubique munera salutis impertit, ut omnes gradus ac conditiones ad suam gratiam pertinere demonstret. Juxta mysticum vero intellectum, post factum in civitate miraculum, secedit in desertum, ibique convenientes ad se turbas benigna pietate suscipit, ut ostendat se magis quietam, et a saeculi curis remotam diligere vitam, atque, ob hujus appetitum, se sanandis curam adhibere corporibus. Et quidem more humano, quasi frequentiam se quaerentium declinans, nolebat manifeste in civitatem introire. Sed allegorice docebat quia tumultuosis carnalium mentibus apertam sui manifestationem veritas non exhibet, sed quoscunque ab illecebris rerum temporalium viderit esse discretos, iis suorum lucem donorum largius infundit. Verum quia nec carnales superna pietas deserit, quin etiam iis gratiam suae visitationis, per quam et ipsi spirituales effici valeant, indulget, post desertum Dominus in civitatem redit: multisque eodem convenientibus loquitur verbum: ac sanato paralytico pluribus occasionem internae sanationis quae est in fide tribuit.

For did the only-begotten Son, coeternal with the Father and the Holy Spirit, in this matter will something that he could not accomplish? But it must be noted that our Redeemer, through his mortal body, offered us everything that he did as an example of action. For, working the miracle, he both commanded it to be kept silent, and yet it could not be kept silent. Namely, so that his elect, following the example of that teaching, might indeed have it in their will to remain hidden in the great things they do, but, in order that they might benefit others, be disclosed against their will; so that it may be both a mark of great humility that they desire their works to be kept silent, and a mark of great sublimity that their works cannot be kept silent. The Lord, therefore, did not will something to be done and yet was unable to accomplish it; but by the teaching of his doctrine he gave an example of what his members ought to will, and of what happens concerning them even when they are unwilling.

CHAPTER II.

And he entered again into Capernaum, etc. The Savior of all, God, visits all things with his saving coming. And now in the deserts, now in the city, now by the sea, he ministers to the crowds the gifts of heavenly doctrine and of virtues. Now he prays alone on the mountain, now he helps those laboring at sea, lest they should perish. Everywhere he bestows the gifts of salvation, that he may show that all ranks and conditions pertain to his grace. According to the mystical sense, however, after the miracle wrought in the city, he withdraws into the desert, and there receives with benign piety the crowds gathering to him, that he may show that he loves rather a quiet life, removed from the cares of the world, and that, on account of the longing for this, he applies his care to healing bodies. And indeed, in human fashion, as if avoiding the crowd of those seeking him, he was unwilling to enter openly into the city. But he was teaching allegorically that the truth does not display an open manifestation of itself to the tumultuous minds of carnal men, but that whomever it sees to be set apart from the allurements of temporal things, upon these it pours forth more abundantly the light of its gifts. But because heavenly piety does not abandon even the carnal, but rather grants to them also the grace of its visitation, through which they too may be enabled to become spiritual, after the desert the Lord returns to the city; and to the many gathering there together he speaks the word; and, the paralytic having been healed, he grants to many the occasion of that inner healing which is in faith.

Quod vero docente Domino et domo tam multi convenerunt, ut non caperent, neque ad januam, nostram proprie salvationem qui de gentibus ad fidem venimus designat, quia praedicante in Judaea Domino necdum intrare ad audiendum valuimus. Ad quos tamen etsi foris positos verba suae doctrinae fecit pervenire, quia nos ipse per sanctorum ora praedicatorum collegit, et quamvis extra synagogam in qua ipse praedicabat inventos, Evangelii sui fecit esse participes. Et venerunt ferentes ad eum paralyticum, quia a quatuor portabatur. Curatio paralytici hujus salvationem designat animae post diuturnam illecebrae carnalis inertiam ad Christum suspirantis, quae primo omnium ministris qui eam sublevent et Christo afferant, id est bonis doctoribus qui spem sanationis opemque intercessionis suggerant, indiget. Qui bene quatuor fuisse referuntur, sive quia quatuor sancti Evangelii libris omnis praedicantium virtus, omnis sermo firmatur, seu quia quatuor sunt virtutes quibus ad promerendam sospitatem fiducia mentis erigitur. De quibus in aeternae sapientiae laude dicitur: Sobrietatem enim et sapientiam docet et justitiam et virtutem, quibus utilius nihil est in vita hominibus (Sap. VIII). Quas nonnulli diversis nominibus prudentiam, fortitudinem, temperantiam et justitiam nuncupant. Et cum non possent offerre eum illi prae turba, nudaverunt tectum ubi erat. Desiderant paralyticum Christo offerre, sed turba interposita ab omni parte intercluduntur, quia saepe anima post infirmi corporis desidiam ad Deum resipiscens, supernaeque gratiae remedio cupiens innovari, priscae consuetudinis obstaculo retardatur. Saepe inter ipsas orationis secretae dulcedines, et quasi suave cum Domino colloquium, turba cogitationum interveniens aciem mentis ne Christus videatur impedit. Et quid inter haec agendum? Non utique in infimis exterius qua turbae tumultuantur remanendum, sed tectum domus in qua Christus docet ascendendum, id est sacrae Scripturae sublimitas est appetenda, lexque Domini cum Psalmista die noctuque meditanda. In quo enim corrigit junior viam suam? In custodiendo, inquit, sermones tuos (Psal. CXVIII). Et patefacientes, submiserunt grabatum in quo paralyticus jacebat. Patefacto tecto aeger ante Jesum submittitur, quia, reseratis Scripturarum mysteriis, ad notitiam Christi pervenitur, hoc est ad ejus humilitatem fidei pietate descenditur. Et bene domus Jesu juxta alterius evangelistae narrationem tegulis esse contecta reperitur, quia sub contemptibili litterarum velamine si adsit qui reseret divina, spiritualis gratiae virtus invenietur. Denudatio etenim tegularum in domo Jesu apertio est in vilitate litterae sensus spiritualis et arcanorum coelestium.

But the fact that, while the Lord was teaching, so many gathered even in the house that they could not be contained, not even at the door, properly designates our own salvation—we who came to the faith from among the Gentiles—because, while the Lord was preaching in Judea, we were not yet able to enter to hear him. Yet to those, though placed outside, he made the words of his teaching arrive, because he himself gathered us through the mouths of the holy preachers, and, although we were found outside the synagogue in which he himself was preaching, he made us partakers of his Gospel. And they came bringing to him a paralytic, who was carried by four men. The healing of this paralytic designates the salvation of a soul which, after a long inertia caused by the allurement of the flesh, sighs for Christ, and which needs, before all else, ministers to raise it up and bring it to Christ, that is, good teachers who may suggest the hope of healing and the help of intercession. These are fittingly reported to have been four, whether because every power and every discourse of those who preach is confirmed by the four books of the holy Gospel, or because there are four virtues by which the confidence of the mind is raised up to obtain salvation. Of these it is said in praise of eternal wisdom: For she teaches sobriety and wisdom and justice and virtue, than which nothing is more useful in life for men (Sap. VIII). These some call by different names: prudence, fortitude, temperance, and justice. And when they could not bring him to him because of the crowd, they uncovered the roof where he was. They desire to bring the paralytic to Christ, but with the crowd interposed they are blocked on every side, because often a soul, coming to its senses toward God after the sloth of a sick body, and desiring to be renewed by the remedy of heavenly grace, is held back by the obstacle of former habit. Often, amid the very sweetnesses of secret prayer, and as it were a sweet conversation with the Lord, a crowd of thoughts intervening hinders the sight of the mind, so that Christ is not seen. And what is to be done amid these things? Certainly one must not remain outside in the lowest parts where the crowds are in tumult, but must ascend to the roof of the house in which Christ teaches, that is, the sublimity of sacred Scripture is to be sought, and the law of the Lord is to be meditated day and night with the Psalmist. For in what does the young man correct his way? In keeping, he says, your words (Psal. CXVIII). And having opened it, they let down the pallet on which the paralytic was lying. With the roof opened, the sick man is let down before Jesus, because, the mysteries of the Scriptures having been unlocked, one arrives at the knowledge of Christ, that is, one descends to his humility through the piety of faith. And it is fittingly found, according to the narration of the other Evangelist, that the house of Jesus was covered with tiles, because, beneath the contemptible veil of the letter, if there be one to unlock the divine things, the power of spiritual grace will be found. For the stripping of the tiles in the house of Jesus is the opening, within the lowliness of the letter, of the spiritual sense and of the heavenly secrets.

Quod autem cum grabato deponitur infirmus, significat ab homine in ista adhuc carne constituto Christum debere cognosci.

Cum vidisset autem Jesus fidem illorum, etc. Curaturus hominem a paralysi Dominus, primo peccatorum vincula dissolvit, ut ostenderet eum ob nexus culparum artuum dissolutione fuisse damnatum, nec nisi his relaxatis membrorum posse recuperatione sanari. Sic et illi paralytico, qui juxta Probaticam piscinam diu motum aquae frustra praestolabatur, sanato a Domino dicitur: Ecce sanus factus es, jam noli peccare, ne deterius tibi aliquid contingat. (Joan. XIV).

Fili, inquit, dimittuntur tibi peccata. O mira humilitas! Despectum et debilem totisque membrorum compaginibus dissolutum filium vocat, quem sacerdotes non dignarentur attingere. Aut recte ideo filium, quia dimittuntur ei peccata sua. Intuendum sane quanti propria cujusque fides apud Deum valeat, ubi tanti valuit aliena, ut totus homo repente, hoc est, exterius interiusque jam salvatus exsurgeret, aliorumque merito aliis laxarentur errata.

Erant autem illic quidam de scribis sedentes et cogitantes in cordibus suis, etc. Verum dicunt scribae, quod nemo dimittere peccata nisi Deus potest, qui per eos quoque dimittit, quibus dimittendi tribuit potestatem. Et ideo Christus vere Deus esse probatur, quia dimittere peccata quasi Deus potest. Verum Deo testimonium reddunt, sed personam Christi negando falluntur. Errant itaque Judaei, qui cum Christum et Deum esse et peccata dimittere posse credant, Jesum tamen Christum esse non credunt. Sed multo dementius errant Ariani, qui cum Jesum Christum esse, et peccata posse dimittere, Evangelii verbis devicti, negare non audeant, nihilominus Deum negare non timent. At ipse perfidos salvare desiderans, et occultorum cognitione et virtute operum Deum se esse manifestat. Nam sequitur: Quo statim cognito, Jesus spiritu suo quia sic cogitarent inter se, dicit illis: Quid ista cogitatis in cordibus vestris? Ostendit se Deum, qui potest cordis occulta cognoscere. Et quodam modo tacens loquitur: Eadem majestate et potentia qua cogitationes vestras intueor, possum et hominibus delicta dimittere. Ex vobis intelligite quid paralyticus consequatur. Quid est facilius dicere paralytico: Dimittuntur tibi peccata, an dicere: Surge et tolle grabatum tuum et ambula? Inter dicere et facere, multa distantia est. Utrum sint paralytico peccata dimissa, solus noverat qui dimittebat. Surge autem et ambula, tam ille qui surgebat quam ii qui surgentem videbant approbare poterant.

But the fact that the sick man is let down together with his pallet signifies that Christ must be known by man while still constituted in this flesh.

And when Jesus saw their faith, etc. The Lord, about to heal the man of his paralysis, first loosed the bonds of his sins, in order to show that he had been condemned to the dissolution of his limbs on account of the bonds of his offenses, and that he could not be healed by the recovery of his members unless these bonds were first loosed. Thus also to that paralytic who beside the Probatic pool had long awaited in vain the moving of the water, once healed by the Lord, it is said: Behold, you have been made whole; sin no more now, lest something worse befall you. (John XIV).

Son, he says, your sins are forgiven you. O wondrous humility! He calls son one who was despised and feeble, and dissolved in all the joints of his limbs, whom the priests would not deign to touch. Or he rightly calls him son for this reason, because his sins are forgiven him. It must indeed be considered how much each one's own faith avails with God, when another's faith availed so much that the whole man rose up at once—that is, now saved both outwardly and inwardly—and by the merit of some the transgressions of others were released.

Now there were certain of the scribes sitting there and thinking in their hearts, etc. The scribes indeed speak truly, that no one can forgive sins but God, who also forgives through those to whom he has granted the power of forgiving. And therefore Christ is proved to be truly God, because he can forgive sins as God does. They render a true testimony to God, but they are deceived in denying the person of Christ. The Jews therefore err, who, although they believe that the Christ is God and can forgive sins, nevertheless do not believe that Jesus is the Christ. But the Arians err much more madly, who, though overcome by the words of the Gospel and not daring to deny that Jesus is the Christ and can forgive sins, nevertheless do not fear to deny that he is God. But he himself, desiring to save the unbelieving, manifests that he is God both by his knowledge of hidden things and by the power of his works. For it follows: And immediately, when Jesus had known in his spirit that they thus thought within themselves, he said to them: Why do you think these things in your hearts? He shows himself to be God, who can know the secrets of the heart. And in a certain way, while remaining silent, he speaks: With the same majesty and power by which I behold your thoughts, I am able also to forgive men their offenses. Understand from yourselves what the paralytic obtains. Which is easier, to say to the paralytic: Your sins are forgiven you, or to say: Rise, take up your bed, and walk? Between saying and doing there is a great distance. Whether the paralytic's sins were forgiven, only he who forgave them knew. But "rise and walk" both he who was rising and those who saw him rising could confirm.

Fit ergo carnale signum, ut probetur spirituale, quanquam ejusdem virtutis sit et corporis et animae vitia dimittere. Et datur nobis intelligentia, propter peccata plerasque evenire corporum debilitates. Et idcirco forsan prius peccata dimittuntur, ut causis debilitatis ablatis, sanitas restituatur. Quinque siquidem sunt differentiae causarum pro quibus in hac vita molestiis corporalibus affligimur. Aut enim ad merita augenda per patientiam justi corporis infirmitate gravamur, ut beati patres, Job et Tobias et innumeri martyres in utroque Testamento. Aut ad custodiam virtutum perceptarum, ne superbia tentante dispereant, sicut apostolus Paulus, cui ne magnitudine revelationum extolleretur, datus est stimulus carnis suae angelus Satanae, qui eum colaphizaret. Aut ad intelligenda et corrigenda peccata nostra sicut Maria soror Aaron in eremo ob verba temeritatis et superbiae lepra percussa est. Vel sicut paralyticus de quo tractamus, qui nonnisi dimissis primo peccatis, potuit ab infirmitate curari. Aut ad gloriam Dei salvantis sive per seipsum sive per famulos suos, sicut caecus natus in Evangelio, qui neque ipse peccavit neque parentes ejus, sed ut manifestarentur opera Dei in illo. Sicut Lazarus, cujus infirmitas non fuit ad mortem, sed pro gloria Dei, ut glorificaretur Filius Dei per eam. Aut ad inchoationem damnationis aeternae, quod reproborum est, et proprium, sicut Antiochus et Herodes, qui utrique suo tempore adversus Deum repugnantes, quod tormentorum in gehenna perpetuo passuri essent, praesentium afflictionum misera cunctis ostendebant. Quibus congruit illud prophetae: Et duplici contritione contere eos. Unde necesse est in omnibus quae temporaliter adversa patimur, cum humilitate Domino gratias agamus, et infirmitatis nostrae conscii de collatis nobis remediis gratulemur. Necesse est ut ad conscientiam nostram reversi solerter opera nostra simul et cogitationes exploremus, et quidquid nos peccasse deprehendimus, digna castigatione purgemus; quidquid de his quae nos recte fecisse credebamus, vitio in nobis elationis perisse comperimus, et hoc humili satisfactione castigemus. Haec enim nobis saepius fit causa flagellorum. Caeterum innocentes et justos ob augmenta praemiorum flagellari, perfectorum est, et donum speciale virorum. Verberibus autem temporalibus ad aeterna tormenta compelli, impoenitentium est poena reproborum.

A bodily sign is therefore given, that the spiritual one might be proved, although it is of the same power to remit the ills both of the body and of the soul. And it is given to us to understand that most infirmities of bodies come about on account of sins. And therefore perhaps sins are forgiven first, so that, once the causes of the infirmity have been removed, health may be restored. For there are five differences of causes on account of which we are afflicted in this life with bodily troubles. For either we are burdened with bodily infirmity so that the merits of the just may be increased through patience, as with the blessed fathers Job and Tobias and innumerable martyrs in both Testaments. Or for the safeguarding of the virtues received, lest through the temptation of pride they perish, as with the apostle Paul, to whom, lest he be exalted by the greatness of his revelations, was given a thorn of his flesh, an angel of Satan, to buffet him. Or for the understanding and correction of our sins, as Miriam, the sister of Aaron, in the desert was struck with leprosy on account of words of rashness and pride. Or as the paralytic of whom we are treating, who could not be cured of his infirmity until his sins had first been forgiven. Or for the glory of God who saves, whether through himself or through his servants, as the man born blind in the Gospel, who neither sinned himself nor his parents, but that the works of God might be made manifest in him. As Lazarus, whose infirmity was not unto death, but for the glory of God, that the Son of God might be glorified through it. Or for the beginning of eternal damnation, which belongs and is proper to the reprobate, as Antiochus and Herod, who, both in their own time fighting against God, showed to all by the wretchedness of their present afflictions what torments they were to suffer perpetually in hell. To whom that saying of the Prophet applies: And crush them with a double crushing. Whence it is necessary that in all the adversities we suffer in time, we give thanks to the Lord with humility, and, conscious of our infirmity, rejoice over the remedies bestowed upon us. It is necessary that, returning to our conscience, we diligently examine both our works and our thoughts, and whatever we discover ourselves to have sinned, we purge with fitting chastisement; and whatever, of those things which we believed we had done rightly, we find to have perished in us through the fault of pride, this too we chasten with humble satisfaction. For this very often becomes for us the cause of scourges. But for the innocent and just to be scourged for the increase of their rewards is the lot of the perfect, and a special gift of such men. But to be driven by temporal scourges toward eternal torments is the punishment of the reprobate who do not repent.

Ut autem sciatis quia potestatem habet Filius hominis, etc. Si et Deus est juxta Psalmistam, qui quantum distat Oriens ab Occasu elongavit a nobis iniquitates nostras, et Filius hominis potestatem habet in terra dimittendi peccata, ergo idem ipse et Deus, et filius hominis est, ut et homo Christus per divinitatis suae potentiam peccata dimittere possit, et idem Deus Christus per humanitatis suae fragilitatem pro peccatoribus mori Spiritualiter autem de grabato surgere est animam se a carnalibus desideriis ubi aegra jacebat abstrahere. Grabatum vero tollere est ipsam quoque carnem per continentiae frena correptam, spe coelestium praemiorum a deliciis segregare terrenis. Sublato autem grabato domum ire, ad paradisum redire est. Haec etenim vera est domus nostra, quae hominem prima suscepit, non jure amissa, sed fraude, tandem restituta per eum qui fraudulento hosti nihil debuit. Aliter sanus qui languerat domum reportat grabatum, cum anima, remissione accepta peccatorum, ad internam sui custodiam cum ipso se corpore refert, ne quid post veniam unde iterum juste feriatur admittat. Et statim ille surrexit, et sublato grabato abiit coram omnibus, ita ut mirarentur omnes, et honorificarent Deum dicentes, Quia nunquam sic vidimus. Quam miranda divinae potentiae virtus, ubi nulla temporis interveniente morula, jussu Salvatoris salus festina comitatur! Merito qui adfuerant, damnatis blasphemiae jaculis, ad laudem tantae majestatis stupentia corda convertunt. Et egressus est rursus ad mare, omnisque turba veniebat ad eum, et docebat eos. Docens in Capharnaum Dominus, virtutem doctrinae suae coelestem paralytici curatione commendabat. Quo facto egressus est ad mare, ut non solum civilem vitam hominum in via veritatis institueret, verum etiam habitatoribus maris Evangelium regni praedicaret, eosque fluctivagos rerum labentium motus contemnere ac fidei firmitate superare doceret. Denique advenientem ad se ibi turbam plurimam docet. Ibi publicanum de teloneo vocatum apostolum et evangelistam facit. Ibi multos peccatores per poenitentiam correctos sua dignos coena, suorum auditu reddit arcanorum, atque ab undis tumentibus, ac cetis cupiditatum fallentium sequestratos ad soliditatem quietae conversationis, quae est in spe coelestium bonorum pertrahit. Nam sequitur:

But that you may know that the Son of Man has power, etc. If, according to the Psalmist, he is also God, who has removed our iniquities from us as far as the East is from the West, and the Son of Man has power on earth to forgive sins, then he himself is both God and Son of Man, so that Christ as man might forgive sins through the power of his divinity, and the same Christ as God might die for sinners through the frailty of his humanity. But to rise spiritually from the pallet is for the soul to withdraw itself from the carnal desires among which it lay sick. But to take up the pallet is for the flesh itself as well, restrained by the reins of continence, to be separated from earthly delights by the hope of heavenly rewards. But to go home after taking up the pallet is to return to paradise. For this is truly our home, which first received man, lost not by right but by fraud, and at last restored through him who owed nothing to the fraudulent enemy. In another sense, he who had been sick, now healed, carries the pallet home, when the soul, having received the remission of its sins, betakes itself, together with the body, to the inward keeping of itself, lest after pardon it commit anything for which it might justly be struck again. And immediately he rose up, and having taken up the pallet, went out before them all, so that all were amazed, and glorified God, saying, We never saw the like. How wondrous is the power of the divine might, where, with no interval of time intervening, swift healing follows at the command of the Savior! Rightly do those who were present, the darts of blasphemy now condemned, turn their astonished hearts to the praise of so great a majesty. And he went out again to the sea, and all the multitude came to him, and he taught them. While teaching in Capernaum, the Lord commended the heavenly power of his teaching by the healing of the paralytic. Having done this, he went out to the sea, so that he might not only instruct men's civil life in the way of truth, but also preach the Gospel of the kingdom to the inhabitants of the sea, and teach them to despise the wave-tossed movements of fleeting things and to overcome them by the firmness of faith. Finally, he teaches there the very great crowd that came to him. There he makes the publican, called from the tax-office, an apostle and evangelist. There he makes many sinners, corrected through repentance, worthy of his own supper, through the hearing of his mysteries, and, having separated them from the swelling waves and the sea-monsters of deceiving desires, draws them to the solidity of a quiet way of life, which consists in the hope of heavenly goods. For it follows:

Et cum praeteriret, vidit Levi Alphei, etc. Ad teloneum, ad curam dispensationemque vectigalium dicit; τέλος enim Graece, Latine vectigal nominatur: idem autem Levi qui et Matthaeus est. Sed Lucas Marcusque, propter verecundiam et honorem evangelistae, nomen ponere noluerunt vulgatum. Ipse autem Matthaeus, juxta illud quod scriptum est, justus accusator sui est: in primordio sermonis Matthaeum se et publicanum nominat; ut ostendat legentibus nullum debere conversum de salute diffidere, cum ipse de publicano in apostolum, de teloneario in evangelistam sit repente mutatus.

Et surgens secutus est eum. In Evangelio Lucae plenius scriptum est: Et relictis omnibus surgens secutus est eum (Luc. V). Intelligens ergo Matthaeus quid sit veraciter Dominum sequi, relictis omnibus sequitur. Sequi enim imitari est. Ideoque ut pauperem Christum non tam gressu quam affectu consectari posset, reliquit propria, qui rapere solebat aliena. Perfectamque nobis abrenuntiationis saeculi formam tribuens, non solum lucra reliquit vectigalium, sed periculum contempsit, quod evenire poterat a principibus saeculi, quia vectigalium rationes imperfectas atque incompositas reliquerit. Tanta enim cupiditate sequendi Dominum ductus est, ut in nullo prorsus hujus vitae respectum vel cogitationem sibimet reservarit. Si quidem ipse Dominus qui hunc exterius humana allocutione ut se sequeretur vocavit, intus divina inspiratione ut mox vocantem sequeretur accendit, ipse invisibiliter quo modo sequendum esset edocuit. Propter quod ille merito obedientiae dum humana contemnens negotia deserit, dominicorum fidelis dispeusator factus est talentorum.

Et factum est cum accumberet in domo illius, multi publicani, etc. Scribit evangelista Lucas quod fecerit ei convivium magnum Levi in domo sua, quod mysteriorum figuris apte congruit. Qui enim domicilio Christum receperit interno, maximis delectationibus exuberantium pascitur voluptatum. Itaque Dominus libenter ingreditur, et in ejus qui crediderit recumbit affectu. Et hoc est bonorum operum spirituale convivium quo dives populus eget, pauper epulatur. Publicani autem sicut etiam nomine probant, appellantur ii qui vectigalia publica exigunt, sive qui conductores sunt vectigalium fisci, vel rerum publicarum, necnon et ii qui saeculi hujus lucra per negotia sectantur, eodem vocabulo censentur. Viderant itaque publicanum a peccatis ad meliora conversum locum invenisse poenitentiae, et ob id etiam ipsi non desperant salutem.

And as he passed by, he saw Levi the son of Alphaeus, etc. He says "at the tax-office," meaning the charge and administration of the tolls; for τέλος in Greek is called vectigal in Latin: and this same Levi is also Matthew. But Luke and Mark, out of modesty and in honor of the evangelist, were unwilling to set down his well-known name. But Matthew himself, according to what is written, is his own just accuser: at the very beginning of his account he names himself Matthew and a publican, so as to show his readers that no one who is converted ought to despair of salvation, since he himself was suddenly changed from a publican into an apostle, from a tax-collector into an evangelist.

And rising up, he followed him. In the Gospel of Luke it is written more fully: And leaving all things, rising up, he followed him (Luke V). Understanding, therefore, what it truly is to follow the Lord, Matthew follows him, having left all things. For to follow is to imitate. And therefore, that he might pursue the poor Christ not so much in step as in affection, he who used to seize the goods of others left his own. And giving us a perfect model of renunciation of the world, he not only left behind the profits of the tolls, but also despised the danger that could have come to him from the princes of the world, because he had left the accounts of the tolls incomplete and disordered. For he was moved by such great desire to follow the Lord that he reserved for himself absolutely no regard or thought for this life. For indeed the Lord himself, who outwardly called him with human speech to follow him, inwardly kindled him with divine inspiration so that he might follow at once the one who was calling him, and he himself invisibly taught him in what manner he was to be followed. For which reason he, by the merit of obedience, while despising and abandoning human affairs, became a faithful steward of the Lord's talents.

And it came to pass, as he sat at meat in his house, many publicans, etc. The evangelist Luke writes that Levi made him a great feast in his house, which fittingly agrees with the figures of the mysteries. For whoever has received Christ into the dwelling of his inner self is fed with the greatest delights of overflowing pleasures. Therefore the Lord willingly enters in, and reclines in the affection of him who has believed. And this is the spiritual banquet of good works, of which the rich people stand in need, and the poor feast. But publicans, as their very name shows, are called those who exact public taxes, or who are the collectors of the revenues of the treasury or of public affairs, and likewise those who pursue the gains of this age through business are reckoned under the same name. They had seen, therefore, that a publican, converted from sins to better things, had found a place of repentance, and for that reason they too did not despair of salvation.

Neque vero in pristinis vitiis permanentes publicani veniunt ad Jesum, ut Pharisaei et Scribae murmurantes, sed poenitentiam agentes, ut sequens Evangelistae sermo significat, dicens: Erant enim multi, qui et sequebantur eum. Ibat autem Dominus ad convivia peccatorum, ut occasionem haberet docendi, et spirituales invitatoribus suis praeberet cibos. Denique cum frequenter pergere ad convivium describant, nihil refertur aliud nisi quid ibi fecerit, quid docuerit, ut et humilitas Domini eundo ad peccatores, et potentia doctrinae ejus in conversione poenitentium demonstretur.

Et Scribae et Pharisaei videntes quia manducaret cum peccatoribus, etc. Si per Matthaei electionem et vocationem Publicanorum fides exprimitur gentium, quae prius mundi lucrum inhiabant, at nunc cum Domino epulis charitatis et bonorum operum sedula devotione reficiuntur, profecto supercilium Scribarum et Pharisaeorum Judaeorum invidiam qua de gentium salute torquentur insinuat. Quibus ipse loquitur: Amen dico vobis, quia publicani et meretrices praecedent vos in regno Dei.---Hoc audito Jesus ait illis: Non necesse habent sani medicum, sed qui male habent. Non enim veni vocare justos sed peccatores. Suggillat Scribas et Pharisaeos, qui justos se putantes peccatorum consortia declinabant. Se ipsum medicum dicit, qui miro medicandi genere vulneratus est propter iniquitates nostras, et livore ejus sanati sumus (Isai. LIII). Sanos autem et justos appellat eos qui ignorantes Dei justitiam, et suam volentes constituere, justitiae Dei non sunt subjecti (Rom. X); qui ex lege praesumentes Evangelii gratiam non quaerunt. Porro male habentes et peccatores vocat eos qui suae fragilitatis conscientia devicti, nec per legem se justificari posse videntes, Christi gratiae poenitendo colla submittunt.

Et erant discipuli Joannis, etc. Alii referunt evangelistae ipsos Pharisaeos ac discipulos Joannis hac Dominum quaestione pulsasse. Hic vero ita sonare videtur evangelicus sermo, quasi alii aliqui quos hujus rei cura movisset, hanc ei quaestionem intulerint. Unde colligendum a pluribus hanc Domino objectam esse quaestionem, et a Pharisaeis scilicet et a discipulis Joannis, et a convivis, vel aliis quibuslibet, quos hoc movebat, quare discipuli Joannis et Pharisaei jejunarent; discipuli autem Salvatoris non jejunarent.

Nor indeed do the publicans come to Jesus while remaining in their former vices, as the murmuring Pharisees and Scribes suppose, but doing penance, as the following words of the Evangelist signify, saying: For there were many, who also followed him. But the Lord went to the banquets of sinners, that he might have occasion to teach, and might offer spiritual food to those who invited him. Finally, although they often describe him as going to a banquet, nothing else is related except what he did there, what he taught, so that both the humility of the Lord in going to sinners, and the power of his teaching in the conversion of the penitent, might be shown.

And the Scribes and Pharisees seeing that he ate with sinners, etc. If through the choosing of Matthew and the calling of the Publicans the faith of the Gentiles is expressed, who formerly gaped after the gain of the world, but now are refreshed with the Lord at the banquets of charity and good works with assiduous devotion, then surely the arrogance of the Scribes and Pharisees insinuates the envy of the Jews, by which they are tormented over the salvation of the Gentiles. To whom he himself says: Amen I say to you, that the publicans and harlots shall go before you into the kingdom of God.---Hearing this, Jesus said to them: They that are whole need not a physician, but they that are sick. For I came not to call the just, but sinners. He rebukes the Scribes and Pharisees, who, thinking themselves just, shunned the company of sinners. He calls himself the physician, who, by a wondrous kind of healing, was wounded for our iniquities, and by his bruise we are healed (Isai. LIII). But he calls whole and just those who, ignorant of the justice of God, and wishing to establish their own, are not subject to the justice of God (Rom. X); who, presuming on the law, do not seek the grace of the Gospel. Furthermore, he calls sick and sinners those who, overcome by the awareness of their own frailty, and seeing that they cannot be justified through the law, submit their necks in repentance to the grace of Christ.

And the disciples of John were, etc. Others report, following the Evangelist, that the Pharisees themselves and the disciples of John pressed the Lord with this question. But here the evangelical discourse seems to sound as though certain others, whom concern for this matter had moved, brought this question to him. Hence it is to be gathered that this question was raised against the Lord by many, namely by the Pharisees and by the disciples of John, and by the guests, or by whatever others, whom this troubled, as to why the disciples of John and the Pharisees fasted, while the disciples of the Savior did not fast.

Mystico autem sensu potest ita exponi: quod discipuli Joannis et Pharisaeorum jejunant, Christi autem non jejunant, quia omnis qui vel de operibus legis sine fide gloriatur, vel, quod est gravius, traditiones sequitur hominum, vel certe ipsum etiam Christi praeconium aure tantum corporis, non autem et fide cordis percipit, spiritualibus abstinens bonis jejuno corde tabescit. Qui vero Christi membris fideli incorporatur amore, non potest jejunare qui carne ipsius epulatur et sanguine. Aliter Joannes vinum et siceram non bibit, Dominus cum publicanis et peccatoribus manducat ac bibit, quia ille abstinentia meritum auget, cui potentia nulla naturae. Dominus autem cui naturaliter suppetebat delicta donare, cur eos declinaret quos abstinentibus poterat reddere puriores? Sed jejunavit et Christus, ne praeceptum declinares, manducavit cum peccatoribus, ut gratiam cerneres, agnosceres potestatem. Et ait illis Jesus: Nunquid possunt filii nuptiarum, quandiu sponsus cum illis est, jejunare? Quanto tempore habent secum sponsum, non possunt jejunare. Venient autem dies cum auferetur ab eis sponsus; et tunc jejunabunt in illa die. In Matthaeo ita positum est: Nunquid possunt filii sponsi lugere, quandiu cum illis est sponsus (Matth. IX)? Sponsus ergo Christus, sponsa Ecclesia est. De quo sancto et spirituali connubio apostoli sunt creati. Qui lugere ac jejunare non possunt, quandiu sponsum in thalamo vident, et sciunt sponsum esse cum sponsa. Quando vero transierint nuptiae et passionis ac resurrectionis tempus advenerit, tunc sponsi filii jejunabunt. Juxta leges autem tropologiae sciendum quod quandiu sponsus nobiscum est et in laetitia sumus, nec jejunare possumus, nec lugere. Cum autem ille propter peccata a nobis recesserit et avolaverit, tunc indicendum jejunium est, tunc luctus recipiendus. Nemo assumentum panni rudis assuit vestimento veteri. Alioquin aufert supplementum novum a veteri, et major scissura fit. Cum interrogatus esset Dominus, cur discipuli ejus non jejunarent, respondit carnales adhuc quosque et necdum passionis resurrectionisque suae fide solidatos non posse severiora jejunia et continentiae sustinere praecepta, ne per austeritatem nimiam etiam credulitatem quam habere videbantur amittant. Ipsos ergo adhuc discipulos tanquam vetera vestimenta dicit, quibus inconvenienter novus pannus assuitur, id est aliqua particula doctrinae quae ad novae vitae temperantiam pertinet, quia si hoc fiat, et ipsa doctrina quodam modo scinditur, cujus particula quae ad jejunium ciborum valet, importune traditur, cum illa doceat generale jejunium non a concupiscentia ciborum tantum, sed ab omni laetitia temporalium delectationum.

But in a mystical sense it can be explained thus: that the disciples of John and of the Pharisees fast, while those of Christ do not fast, because everyone who either glories in the works of the law without faith, or, what is more serious, follows the traditions of men, or indeed even receives the very preaching of Christ only with the ear of the body and not also with the faith of the heart, abstaining from spiritual goods, wastes away with a fasting heart. But he who is incorporated into the members of Christ by faithful love cannot fast, since he feasts on his flesh and his blood. In another way, John drank neither wine nor strong drink; the Lord eats and drinks with publicans and sinners, because the former increases merit by abstinence, he to whom no power of nature belongs. But the Lord, to whom it belonged by nature to forgive sins, why should he shun those whom he could render purer than those who abstain? But Christ also fasted, lest you should reject the precept; he ate with sinners, that you might discern grace, that you might acknowledge his power. And Jesus said to them: Can the children of the wedding fast, so long as the bridegroom is with them? As long as they have the bridegroom with them, they cannot fast. But days will come when the bridegroom will be taken away from them, and then they will fast in that day. In Matthew it is set down thus: Can the children of the bridegroom mourn, so long as the bridegroom is with them (Matt. IX)? The bridegroom, therefore, is Christ; the bride is the Church. From this holy and spiritual marriage the apostles were begotten. These cannot mourn or fast so long as they see the bridegroom in the bridal chamber, and know that the bridegroom is with the bride. But when the wedding shall have passed and the time of the passion and resurrection shall have come, then the children of the bridegroom will fast. According to the laws of tropology, however, it must be known that as long as the bridegroom is with us and we are in joy, we can neither fast nor mourn. But when he, on account of our sins, has withdrawn from us and flown away, then fasting must be proclaimed, then mourning must be undertaken. No one sews a patch of raw cloth onto an old garment. Otherwise the new patch takes away from the old, and a greater tear is made. When the Lord was asked why his disciples did not fast, he answered that those who were still carnal and not yet strengthened in the faith of his passion and resurrection could not bear more severe fasts and precepts of continence, lest through excessive austerity they should lose even the belief which they seemed to have. He therefore calls the disciples themselves, as they still were, old garments, onto which a new patch is unsuitably sewn, that is, some small portion of the teaching that pertains to the temperance of the new life; because if this were done, the teaching itself would in a certain manner be torn, since a portion of it, which concerns fasting from food, would be imparted unseasonably, whereas that teaching prescribes a general fasting not only from the desire of food, but from every joy of temporal delights.

Cujus quasi pannum, id est partem aliquam quae ad cibos pertinet, dicit non oportere hominibus adhuc veteri consuetudini deditis impertiri, quia et illinc quasi conscissio videtur fieri, et ipsi vetustati non convenit.

Et nemo mittit vinum, etc. Eosdem quoque veteribus comparat utribus, quos vino novo, id est spiritualibus praeceptis facilius disrumpi quam id posse continere dicit. Erant autem jam utres novi, cum post ascensum Domini desiderio consolationis ejus orando et sperando innovabantur. Tunc enim acceperunt Spiritum sanctum, quo impleti cum linguis omnibus loquerentur, a Judaeis nescientibus, sed tamen vere attestantibus, dictum est: Quia musto pleni sunt isti (Act. II). Novum enim vinum jam novis utribus venerat, hoc est Spiritus sancti fervor spiritualium corda repleverat. Aliter. Cavendum doctori est ne animae nondum renovatae, sed in vetustate malitiae perduranti, novorum mysteriorum secreta committat. Quod si quaerit aliquis quid inter vinum novum mystice et vestimentum distet novum, facile patet, quia vino intus reficimur et inebriamur, vestimento autem forinsecus induimur. Cum vero utrumque ad significantiam vitae pertineat spiritualis, vestimentum profecto opera nostra bona quae foris agimus, et quibus coram hominibus lucemus, insinuat. Vino autem novo fervor fidei, spei, et charitatis, quo in conspectu nostri Conditoris in novitate sensus nostri intus ipsi reformamur, exprimitur.

Et factum est iterum cum Sabbatis, etc. Legimus in sequentibus quia erant qui veniebant et redibant multi, et nec manducandi quidem spatium habebant, et ideo quasi homines esuriebant. Quod autem spicas segetum manibus confricant, et inediam consolantur, vitae austerioris indicium est, non praeparatas epulas, sed cibos simplices quaerentium. Pharisaei autem dicebant ei: Ecce quid faciunt discipuli tui Sabbatis quae non licet? Nota quod primi apostoli Salvatoris litteram Sabbati destruunt adversum Hebionitas. qui cum caeteros recipiant apostolos, Paulum quasi transgressorem legis repudiant. Mystice autem discipuli per sata transeunt, illa videlicet de quibus Dominus ait: Levate oculos vestros et videte regiones, quia albae sunt jam ad messem. Et qui metit, mercedem accipit (Joan. IV), cum doctores sancti eos quos in fide veritatis instituere quaerunt cura piae sollicitudinis inspiciunt, et qualiter unumquemque quove ordine ad salutem attrahere debeant sedula consideratione perpendunt.

Of this teaching he says that a patch, so to speak—that is, some part which pertains to food—ought not to be imparted to men still given over to the old custom, because from that too a kind of tearing seems to occur, and it does not suit that very oldness.

"And no one puts new wine..." etc. He also compares these same men to old wineskins, which he says are more easily burst by new wine, that is, by spiritual precepts, than able to contain it. But they were already new wineskins, when after the Lord's ascension they were being renewed by praying and hoping in desire of his consolation. For then they received the Holy Spirit, filled with which, when they spoke in all tongues, it was said by the Jews, who did not know it but nevertheless truly attested to it: "Because these men are full of new wine" (Acts II). For new wine had now come into new wineskins, that is, the fervor of the Holy Spirit had filled the hearts of spiritual men. Otherwise. The teacher must beware lest he entrust the secrets of new mysteries to a soul not yet renewed, but persisting in the oldness of malice. But if anyone asks what difference there is, mystically, between the new wine and the new garment, it is easily evident, because by wine we are refreshed and made drunk within, whereas by a garment we are clothed from without. But since both pertain to the signification of spiritual life, the garment indeed signifies our good works, which we perform outwardly, and by which we shine before men. By the new wine, however, is expressed the fervor of faith, hope, and charity, by which, in the sight of our Creator, we ourselves are inwardly reformed in the newness of our mind.

And it came to pass again on the Sabbath, etc. We read in what follows that there were many who came and went, and they did not even have time to eat, and therefore they hungered like men. But the fact that they rub the ears of grain with their hands, and console their hunger, is an indication of a more austere life, of those seeking not prepared banquets, but simple foods. But the Pharisees said to him: Behold, what are your disciples doing on the Sabbath that is not lawful? Note that the first apostles of the Savior destroy the letter of the Sabbath against the Ebionites, who, although they receive the other apostles, reject Paul as a transgressor of the law. But mystically the disciples pass through the sown fields, namely those of which the Lord says: Lift up your eyes and see the regions, for they are already white for the harvest. And he who reaps receives a reward (John IV), when holy teachers observe with the care of pious solicitude those whom they seek to instruct in the faith of truth, and weigh with careful consideration how and in what order they ought to draw each one to salvation.

Atque ideo nihil melius esurire quam salutem intelliguntur hominum, quam ipse messorum primus quondam inter preces esuriens, mox oblatis sibi eis quas desiderabat dapibus, audivit: Surge, Petre, occide et manduca (Act. X). Et mira sacramenti concordia, quia et ibi mactari ac manducari jubentur animalia coelitus missa, et hic spicas Domino lustrante consecratas vulsisse discipuli, atque juxta aliorum narrationem evangelistarum confricantes manibus manducasse perhibentur. Hoc est enim quod ait Apostolus: Mortificate membra vestra quae sunt super terram, et exuite vos veterem hominem cum actibus ejus (Coloss. III). Quia non aliter transit quisque in corpus Christi, non aliter doctorem profectus sui fructibus pascit, quam si, veteribus abdicatis concupiscentiis, novo dilectionis mandato novus homo fuerit factus. Vellere itaque spicas, est homines a terrena intentione qua solum mentis quasi radicem fixerant eruere; fricare autem manibus, exemplis virtutum ab ipsa etiam carnis concupiscentia quasi folliculis atque integumentis aristarum puritatem mentis exuere. Grana vero manducare, est mundatum quemque a sordibus vitiorum per ora praedicantium Ecclesiae membris incorporari. Et bene haec discipuli praegredientes ante Dominum fecisse memorantur, quia doctoris necesse est sermo praecedat, et sic cor auditoris subsequens gratia supernae visitationis illustret. Bene Sabbatis, quia sancti doctores et ipsi in praedicando pro spe futurae quietis laborant, et auditores aeque suos admonent non propter amorem saeculi supervacuis insistere negotiis, sed potius pro aeterna requie bonis insudare laboribus. Item per sata ambulant cum Domino, qui divinis obtemperare studentes imperiis solerter eloquia sacra meditari delectantur. Esuriunt in satis, cum in eisdem sacris eloquiis quae legendo pertranseunt panem vitae invenire desiderant, hoc est, ad illa curant verba pervenire, quibus ampliorem in se sui Conditoris amorem incendant. Et hoc in Sabbatis, cum sopita mente a turbulentis cogitationibus vacare gaudent, et videre quam suavis est Dominus, quamque beatus vir qui sperat in eo (Psal. XXXIII). Assumptoque pietatis et humilitatis habitu, ad requiem animarum suarum attingere contendunt.

And therefore they are understood to hunger for nothing better than the salvation of men, just as that very first of the reapers, once hungering amid his prayers, soon, when the food he desired was offered to him, heard: Rise, Peter, kill and eat (Acts X). And it is a wondrous concord of mystery, that there animals sent from heaven are commanded to be slaughtered and eaten, and here the disciples are recorded to have plucked the ears of grain consecrated by the Lord's passing over them, and, according to the narration of the other evangelists, to have rubbed them with their hands and eaten them. For this is what the Apostle says: Mortify your members which are upon the earth, and put off the old man with his deeds (Col. III). For no one passes into the body of Christ, nor feeds his teacher with the fruits of his progress, otherwise than if, the old desires having been renounced, he has become a new man by the new commandment of love. Thus to pluck the ears of grain is to uproot men from the earthly intention by which they had fixed, as it were, a root in the soil of the mind; but to rub them with the hands is, by examples of virtues, to strip the purity of the mind from the very concupiscence of the flesh, as from the husks and coverings of the ears. But to eat the grains is for each one, cleansed from the filth of vices, to be incorporated into the members of the Church through the mouths of preachers. And it is fittingly recorded that the disciples did these things going before the Lord, because the teacher's word must necessarily precede, and thus the grace of the heavenly visitation, following after, may illumine the heart of the hearer. Fittingly on the Sabbath, because the holy teachers themselves also labor in preaching for the hope of future rest, and equally admonish their hearers not to devote themselves to superfluous affairs out of love of the world, but rather to sweat in good labors for the sake of eternal rest. Likewise, those walk through the sown fields with the Lord who, striving to obey the divine commands, delight in diligently meditating on the sacred sayings. They hunger in the sown fields, when in those same sacred sayings which they pass through by reading they desire to find the bread of life, that is, they take care to arrive at those words by which they may kindle in themselves a fuller love of their Creator. And this on the Sabbath, when, their mind having been lulled from turbulent thoughts, they rejoice to have leisure, and to see how sweet is the Lord, and how blessed is the man who hopes in him (Ps. XXXIII). And having taken up the habit of piety and humility, they strive to attain to the rest of their souls.

Vellunt spicas quae forte occurrunt, et tandiu versant manibus contritasque purgant, donec ad escam perveniant, cum testimonia Scripturarum ad quae legentes perveniunt meditando assumunt, et tandiu scrutatione sedula discutiunt, donec in eis medullam dilectionis quae latere videbatur invenientes extrahant. Sicut enim asperitate aristarum, quae horrent, velantur grana tritici quae reficiunt, ita saepe sub ea quae videbatur utilitate litterae teguntur dona divinae dilectionis, quae mentes fidelium esurientes sitientesque justitiam suavitatis internae dapibus pascant. Verum haec mentium refectio stultis quidem Sabbati defensoribus displicet, sed a Domino Sabbati probatur, quia qui solam litterae superficiem sequuntur, nec veram mentium refectionem nosse, nec ad internam pervenire animarum requiem norunt. Unde temeritas eorum merito Veritatis ore confunditur, dum subditur:

Et ait illis: Nunquam legistis, etc.? Ad confutandam calumniam Pharisaeorum veteris recordatur historiae, quando David fugiens Saulem venit in Nobe, et ab Abimelech sacerdote susceptus postulavit cibos (I Reg. XXI). Qui cum panes laicos non haberet, dedit ei consecratos, quibus non licebat vesci nisi solis sacerdotibus et Levitis. Et hoc tantum interrogavit, si mundi essent pueri a mulieribus: et illo respondente ab heri et nudiustertius, non dubitaverit panes dare, melius arbitratus (propheta dicente, Misericordiam volo, et non sacrificium [Ose. VI]) de famis periculo homines liberare, quam Deo offerre sacrificium. Hostia enim Deo placabilis hominum salus est. Opponit ergo Dominus et dicit: Si et David sanctus est, et Abimelech pontifex a vobis non reprehenditur, sed legis uterque mandatum probabili excusatione transgressi sunt, et fames in causa est, cur eamdem famem non probatis in apostolis quam probatis in caeteris? Quanquam et in hoc multa distantia sit. Isti spicas in Sabbato manu confricant, illi panes comederunt Leviticos. Ibi et ad Sabbati solemnitatem accendebant neomeniarum dies, quibus in convivis requisitus fugit ex aula regia. Figurate autem quod dicit, David et pueri ejus panes accepere sanctificatos, ostendit sacerdotalem cibum ad usum transiturum esse populorum, sive quod omnes vitam sacerdotalem debemus imitari, sive quia omnes filii Ecclesiae sacerdotes sunt. Ungimur enim in sacerdotium sanctum, offerentes nosmetipsos Deo hostias spirituales.

They pluck the ears of grain that happen to occur, and turn them over in their hands and cleanse them once crushed, until they come to food, when they take up in meditation the testimonies of the Scriptures which they come upon in reading, and examine them with careful scrutiny, until, finding in them the marrow of love which seemed to lie hidden, they draw it out. For just as the grains of wheat that nourish are veiled by the roughness of the bristling awns, so often the gifts of divine love are concealed beneath what appeared to be the usefulness of the letter—gifts which feed the minds of the faithful who hunger and thirst for justice with the banquets of inner sweetness. But this refreshment of minds displeases indeed the foolish defenders of the Sabbath, but it is approved by the Lord of the Sabbath, because those who follow only the surface of the letter know neither how to recognize the true refreshment of minds, nor how to attain to the inner rest of souls. Whence their rashness is deservedly confounded by the mouth of Truth, when it is added:

And he said to them: Have you never read, etc.? To refute the slander of the Pharisees he recalls an ancient history, when David, fleeing Saul, came to Nob, and being received by Abimelech the priest, asked for food (I Reg. XXI). Who, since he did not have common loaves, gave him consecrated ones, which it was not lawful to eat except for priests and Levites alone. And he asked only this, whether the young men were clean from women: and when he answered that it was so from yesterday and the day before, he did not hesitate to give the loaves, judging it better (as the prophet says, I desire mercy, and not sacrifice [Ose. VI]) to free men from the danger of hunger, than to offer a sacrifice to God. For the sacrifice pleasing to God is the salvation of men. The Lord therefore objects and says: If David is holy, and the high priest Abimelech is not reproved by you, but both transgressed the commandment of the law with a plausible excuse, and hunger is the cause, why do you not approve the same hunger in the apostles that you approve in others? Although even in this there is much difference. These rub the ears of grain with their hand on the Sabbath, those ate Levitical loaves. There too the days of the new moons were joined to the solemnity of the Sabbath, on which, being sought at the feasts, he fled from the royal hall. But figuratively, what he says—that David and his young men received sanctified loaves—shows that priestly food would pass to the use of the peoples, either because we all ought to imitate the priestly life, or because all the sons of the Church are priests. For we are anointed unto a holy priesthood, offering ourselves to God as spiritual sacrifices.

De qua tota historia pro captu nostro plenius in expositione libri Regum diximus, et de mensa ac panibus propositionis, in libro expositionis tabernaculi et vasorum ejus. Quod vero Dominus Abiathar principem sacerdotum pro Abimelech appellat, nihil habet dissonantiae. Ambo etenim fuerunt illic, cum veniens David panes petiit et accepit, Abimelech videlicet princeps sacerdotum, et Abiathar, filius ejus. Occiso autem Abimelech a Saule, cum viris domus suae generis sacerdotalis octoginta quinque, fugit Abiathar ad David et comes factus est totius exsilii ejus. Postea regnante eo summi sacerdotii et ipse gradum accepit, ac toto tempore regni illius in pontificatu perseverans, multo majoris excellentiae quam pater suus effectus est. Ideoque dignus fuit cujus memoriam Dominus etiam vivente patre quasi summi faceret sacerdotis. Et dicebat eis: Sabbatum propter hominem factum est, et non homo propter Sabbatum. Major est cura sanitati et vitae hominis, quam custodiae Sabbati adhibenda. Sic enim et mandatum est sabbatum custodiri, ut tamen si necessitas esset, reus non esset qui sabbatum violasset. Ideo Sabbato circumcidi non est prohibitum, quia necesse erat fieri. Nam et Josue muros Hiericho septem diebus cum exercitu circuivit. Et Macchabaei necessitate instante Sabbato pugnabant. Unde discipulis esurientibus, quod licitum non erat in lege, necessitate famis factum est licitum. Talis haec causa est, qualis hodie in jejuniis legitimis: ubi si quis aeger jejunium corruperit, nulla ratione reus tenetur. Itaque Dominus est Filius hominis, etiam Sabbati. Si, inquit, David rex sacerdotali cibo pastus excusabilis est, et juxta alterius evangelistae narrationem sacerdotes sabbatum per templi ministerium violantes crimine carent, quanto magis Filius hominis qui verus rex est et verus sacerdos, et ideo Dominus Sabbati, evulsarum sabbato spicarum noxa non tenetur?

CAPUT III.

Concerning this whole history we have spoken more fully, according to our capacity, in the exposition of the Book of Kings, and concerning the table and the loaves of proposition, in the book of the exposition of the tabernacle and its vessels. But that the Lord calls Abiathar the chief of priests instead of Abimelech has no discrepancy in it. For both were there, when David came and asked for and received the loaves, namely Abimelech, chief of the priests, and Abiathar, his son. But when Abimelech was killed by Saul, together with eighty-five men of his household of priestly lineage, Abiathar fled to David and became the companion of his whole exile. Afterward, when he was reigning, he himself also received the rank of the high priesthood, and persevering in the pontificate throughout the whole time of his reign, he became of much greater excellence than his father. And therefore he was worthy that the Lord should make mention of him, even while his father was still living, as it were of the high priest. And he said to them: The Sabbath was made for man, and not man for the Sabbath. Greater care is to be given to the health and life of man than to the observance of the Sabbath. For the Sabbath was so commanded to be observed that nevertheless, if there were necessity, he who had violated the Sabbath would not be guilty. Therefore it was not forbidden to be circumcised on the Sabbath, because it was necessary that it be done. For Joshua also went around the walls of Jericho for seven days with his army. And the Maccabees, when necessity pressed, fought on the Sabbath. Hence, when the disciples were hungry, what was not lawful under the law was made lawful by the necessity of hunger. Such is this case, as it is today in lawful fasts: where if a sick person breaks the fast, he is held guilty on no account. And so the Son of man is Lord, even of the Sabbath. If, he says, King David, fed with priestly food, is excusable, and according to the account of another Evangelist the priests who violate the Sabbath through the ministry of the temple are free of guilt, how much more is the Son of man—who is true king and true priest, and therefore Lord of the Sabbath—not held guilty of the offense of the ears of grain plucked on the Sabbath?

CHAPTER III.

Et introivit iterum in synagogam, etc. Homo qui manum habet aridam, humanum genus indicat in fecunditate boni operis arefactum, sed Domini miseratione curatum. Cujus dextera quae in primo parente dum vetitae arboris poma decerperet aruerat, per Redemptoris gratiam dum insontes manus in crucis arbore tenderet, bonorum operum succis est restituta saluti. Et bene in synagoga manus erat arida, quia ubi scientiae donum majus, ibi gravius est inexcusabilis noxae periculum. Et ipsi observabant eum si Sabbatis curaret, ut accusarent illum. Quia destructionem Sabbati quam in discipulis arguebant, probabili magister excusaverat exemplo, nunc ipsum observando magistrum calumniari volunt, ut si sabbato curet, transgressionis: si non curet, crudelitatis aut imbecillitatis arguant. Et ait homini habenti manum aridam: Surge in medium. Et dicit eis: Si licet Sabbatis bene facere, an male? Praeveniens Dominus calumniam Judaeorum quam sibi perfida mente paraverant, arguit eos quia legis praecepta prava interpretatione violarent, aestimando in Sabbato etiam a bonis operibus feriandum, cum lex a malis abstinere jubeat dicens: Omne opus servile non facietis in eo, id est peccatum. Omnis enim qui facit peccatum, servus est peccati. Quo praecepto etiam futuri saeculi formam in praesentibus adumbrat: ubi illi qui per sex hujus saeculi aetates bona fecerunt, in septima aetate malorum tantummodo, non autem et bonorum sunt ferias habituri. Nam etsi saecularia opera conquiescant, non otiosus tamen boni operis actus est in Dei laudibus quiescere. Animam salvam facere, an perdere? Hoc est, hominem curare, an non? Idem est quod praemiserat, Bene facere, an male? Non quod Deus summe bonus, auctor mali nobis aut perditionis esse possit, sed quod ejus non salvare Scripturae consuetudine perdere dicatur. Sicut dicitur indurasse cor Pharaonis, non quod molle induraverit, sed quod meritis praecedentibus obduratum misericorditer emollire noluerit. Et nos cum rogamus, Ne nos inducas in tentationem (Matth. VI), protinus addendo, Sed libera nos a malo, manifeste docemur ejus inducere in tentationem, non esse aliud quam non liberare a malo, ejusque perdere animam, esse a perditione non salvare.

And he entered again into the synagogue, etc. The man who has a withered hand signifies the human race, withered in the fruitfulness of good work, but healed by the mercy of the Lord. Whose right hand, which had withered in the first parent when he plucked the fruit of the forbidden tree, was restored, through the grace of the Redeemer as he stretched forth innocent hands upon the tree of the cross, to the health of the sap of good works. And rightly was the hand withered in the synagogue, because where the gift of knowledge is greater, there the danger of inexcusable guilt is graver. And they watched him, whether he would heal on the sabbath, that they might accuse him. Because the Master had excused, by a plausible example, the breaking of the sabbath which they were charging against the disciples, now, watching the Master himself, they wish to slander him, so that if he heals on the sabbath, they may accuse him of transgression; if he does not heal, of cruelty or weakness. And he said to the man who had the withered hand: Rise up into the midst. And he says to them: Is it lawful on the sabbath to do good, or to do evil? Anticipating the slander of the Jews, which they had prepared against him with treacherous mind, the Lord charges them with violating the precepts of the law by a perverse interpretation, in supposing that on the sabbath one must also rest from good works, whereas the law commands abstaining from evil ones, saying: You shall do no servile work on it, that is, sin. For everyone who commits sin is the servant of sin. By this precept he also foreshadows in present things the pattern of the age to come: where those who have done good throughout the six ages of this world will, in the seventh age, keep rest only from evils, but not also from good works. For even though worldly works cease, the act of good work is not idle when it rests in the praises of God. To save a soul, or to destroy it? That is, to heal a man, or not? This is the same as what he had said before: To do good, or evil? Not that God, who is supremely good, could be the author of evil or of perdition for us, but that his not saving is called, according to the usage of Scripture, destroying. Just as it is said that he hardened Pharaoh's heart, not that he made hard what was soft, but that he, because of preceding merits, was unwilling mercifully to soften what was hardened. And when we pray, Lead us not into temptation (Matth. VI), immediately adding, But deliver us from evil, we are clearly taught that his leading into temptation is nothing other than his not delivering from evil, and that his destroying a soul is his not saving it from perdition.

Si quem vero movet, quare Dominus cum corpus esset curaturus, de animae salvatione interrogaverit, intelligat vel animam more Scripturarum pro homine positam, sicut dicitur: Hae sunt animae quae exierunt de femore Jacob (Exod. I), vel quod illa miracula propter animae salutem faciebat, vel quod ipsa manus sanatio salutem animae significabat, quae a bonis (ut praedixi) cessans operibus, aridam quodammodo dexteram habere videbatur. At illi tacebant. Et circumspiciens eos cum ira, contristatus super caecitate cordis eorum, dicit homini: Extende manum tuam. Et extendit; et restituta est manus illi. Sananda manus arida jubetur extendi, quia infructuosa debilitas animae nullo melius ordine, quam eleemosynarum largitate curatur. Unde Joannes Baptista, turbis sciscitantibus quid facerent, ut non velut arbores aridae mitterentur in ignem, hoc solum praecipit: Qui habet duas tunicas, det non habenti. Et qui habet escas, similiter faciat (Luc. III). Et in Ecclesiastico dicitur: Fili, non sit manus tua ad accipiendum porrecta, et ad dandum correpta (Eccli. IV). Frustra enim manus ad Deum pro peccatis rogaturus expandit, qui non has ad viduam rogantem, beneficium collaturus, extenderit.

Exeuntes autem Pharisaei, statim cum Herodianis, consilium faciebant adversus eum, quomodo eum perderent. Herodianos Herodis tetrarchae ministros dicit, qui propter inimicitias quas dominus ipsorum adversus Joannem exercebat, etiam Salvatorem quem Joannes praedicabat, insidiis insequebantur et odiis. Magna autem insipientia fuit eos qui salute plurimum indigebant, de nece Salvatoris agere consilium. Qui quantum nequitiae studeant, ostenditur, cum et hoc in crimen reputant, quod ad verbum illius salvam qui languebat extendit dexteram, quasi non ipsorum quisque majora Sabbatis egerit, cibos portando, porrigendo calicem, caeteraque quae victui necessaria sunt exsequendo. Neque enim ille, qui dixit, et facta sunt, Sabbato laborasse poterat convinci.

Et Jesus cum discipulis suis secessit ad mare. Secessit quasi homo fugiens persequentium insidias, quia neque adhuc venerat hora passionis ejus, neque extra Jerusalem fuit locus passionis. Secessit fugiens sese odio persequentes; sed illuc accessit ubi plures invenit sese per amorem sequentes. Nam subditur: Et multa turba a Galilaea et Judaea secuta est eum, et ab Jerosolymis et ab Idumaea, et trans Jordanem, et qui circa Tyrum et Sidonem, multitudo magna, audientes quae faciebat, venerunt ad eum.

But if anyone is troubled as to why the Lord, when he was about to heal the body, asked about the salvation of the soul, let him understand either that "soul" is put for "man" according to the custom of the Scriptures, as it is said: These are the souls that came out of the loins of Jacob (Exod. I); or that he worked those miracles for the sake of the soul's salvation; or that the healing of the hand itself signified the salvation of the soul, which, ceasing (as I said before) from good works, seemed in some manner to have a withered right hand. But they were silent. And looking round about on them with anger, being grieved at the blindness of their heart, he says to the man: Stretch forth your hand. And he stretched it forth; and his hand was restored. The withered hand, to be healed, is commanded to be stretched forth, because the fruitless weakness of the soul is cured by no better means than by the generosity of almsgiving. Whence John the Baptist, when the crowds asked what they should do so as not to be cast into the fire like withered trees, prescribed only this: He who has two tunics, let him give to him who has none. And he who has food, let him do likewise (Luc. III). And in Ecclesiasticus it is said: My son, let not your hand be stretched out to receive, and drawn back to give (Eccli. IV). For in vain does he spread out his hands to God to ask forgiveness for his sins, who has not stretched them out to bestow a benefit upon the widow who asks.

Then the Pharisees, going out, immediately with the Herodians, took counsel against him, how they might destroy him. He calls Herodians the ministers of Herod the tetrarch, who, on account of the enmities which their lord practiced against John, pursued with plots and hatred also the Savior whom John preached. It was great folly, indeed, for those who were most in need of salvation to take counsel concerning the death of the Savior. How much they were devoted to wickedness is shown, since they reckon even this a crime, that at his word the man who had the withered hand extended it now made whole, as though each of them had not done greater things on the Sabbaths, carrying food, handing a cup, and performing the other things necessary for sustenance. For he who said, and things were made, could not be convicted of having labored on the Sabbath.

And Jesus withdrew with his disciples to the sea. He withdrew as a man fleeing the plots of his persecutors, because the hour of his passion had not yet come, nor was the place of his passion outside Jerusalem. He withdrew, fleeing those who pursued him with hatred; but he went to a place where he found more who followed him out of love. For it is added: And a great crowd from Galilee and Judea followed him, and from Jerusalem and Idumea, and from beyond the Jordan, and those around Tyre and Sidon, a great multitude, hearing the things he was doing, came to him.

Ecce Pharisaei et Herodiani, magistri videlicet plebis et regis ministri, unanimo Dominum consilio perdere quaerunt. At turba indocta et vulgus undecunque collectum unanimi illum dilectione sequuntur. Illi videntes opera virtutum ejus, et verba doctrinae audientes, nihil amplius discere, quam ut eum persequerentur, volebant. Isti opinione tantum ducti virtutum ejus, congesto agmine permagno veniunt ad audiendum eum, opemque salutis flagitandam. Unde mox suae voluntatis ac desiderii consequi merentur effectum, plurimis a Domino sanatis, ut in sequentibus legitur. Ubi et exemplum dedit suis, si in una civitate persecutionem paterentur, in alteram fugiendi. Denique Paulus exemplo simul et praecepto Domini edoctus, fugit ex Damasco, ubi insidiis appetebatur pravorum. Sed inde digressus, innumeros alibi, qui se ad pietatem sequerentur, populos invenit. Juxta vero leges allegoriae, Dominus in eo quod egressus de synagoga secessit ad mare, ubique venientem ad se plurimam populi multitudinem sanaturus ac docturus excepit, nostram manifeste salvationem praefiguravit, ad quos venire per fidem relicta ob perfidiam Judaea dignatus est. Recte enim incredulae diu ac diversis errorum anfractibus jactatae nationes, instabilitati, amaritudini, obscuritati fluctuantis pelagi comparantur. Sed Dominus venit ad mare cum discipulis, multaque turba a diversis provinciis secuta est eum, quia praedicantibus Apostolis corda gentium adiit. Et postquam in eis dilectam sibi domum propitius consecravit; jam multos ad se venientes benigne suscepit, ac desideratae salutis donavit esse compotes. Quibus apte congruit quod sequitur: Et dixit discipulis suis, ut in navicula sibi deservirent propter turbam, ne comprimerent eum. Multos etenim sanabat, ita ut irruerent in eum, ut illum tangerent. Navicula etenim deserviens Domino in mari, Ecclesia est, congregata de gentibus, et fluctus saeculi labentis liberae mentis virtute transgressa.

Quae quanto sinum cordis amplius recipiendae gratiae sui conditoris dilatat, tanto sublimius cunctis transeuntium rerum voluminibus, quasi fluctibus pelagi aestuantis navicula ventis agitata secundis insultat. Distat autem inter comprimere Dominum, et tangere illum. Tangit namque eum, qui fidem ejus ac dilectionem vero corde suscipit.

Comprimunt eum qui carnalibus cogitationibus, aut etiam factis pacem eorum, in quibus veritas manere consueverat, turbant. Unde apte qui eum tetigerunt salvati esse perhibentur, quia nimirum vera fides et dilectio salutem gignere solet aeternam.

Behold, the Pharisees and the Herodians, namely the teachers of the people and the ministers of the king, with one accord seek to destroy the Lord in counsel. But the untaught crowd and the common people gathered from everywhere follow him with one accord in love. Those, seeing the works of his powers and hearing the words of his teaching, wanted to learn nothing more than how they might persecute him. These, led only by the report of his powers, come in a very great gathered throng to hear him, and to beg for the help of salvation. Whence they soon deserve to obtain the fulfillment of their will and desire, many being healed by the Lord, as is read in what follows. Here he also gave his own an example, that if they should suffer persecution in one city, they should flee to another. Finally Paul, taught both by the example and by the precept of the Lord, fled from Damascus, where he was being assailed by the plots of the wicked. But departing from there, he found elsewhere countless peoples who would follow him unto piety. But according to the laws of allegory, the Lord, in that having gone out from the synagogue he withdrew to the sea, and everywhere received the very great multitude of the people coming to him, about to heal and teach them, clearly prefigured our salvation, to whom, Judea having been abandoned on account of its unbelief, he deigned to come through faith. For rightly the nations, unbelieving for a long time and tossed about by the various windings of errors, are compared to the instability, bitterness, and darkness of the surging sea. But the Lord came to the sea with his disciples, and a great crowd from diverse provinces followed him, because, the Apostles preaching, he approached the hearts of the gentiles. And after he had graciously consecrated in them a home beloved to himself, he now kindly received many coming to him, and granted that they be made partakers of the salvation they desired. With which what follows fittingly agrees: And he said to his disciples that a boat should be kept ready for him because of the crowd, lest they press upon him. For he healed many, so that they rushed upon him in order to touch him. For the boat serving the Lord on the sea is the Church, gathered from the gentiles, and having passed beyond the waves of the passing age by the strength of a free mind.

Which, the more it widens the bosom of its heart to receive the grace of its Creator, the more sublimely it rides above all the surges of passing things, like a boat driven by favorable winds mocking the waves of a heaving sea. But there is a difference between pressing upon the Lord and touching him. For he touches him who receives his faith and love with a true heart.

They press upon him who, by carnal thoughts or even by deeds, disturb the peace of those in whom the truth was accustomed to dwell. Whence fittingly those who touched him are declared to have been saved, because true faith and love are wont to beget eternal salvation.

Propter turbam vero, ne se comprimeret, naviculam Dominus ascendit, quia turbidas carnalium mentes fugiens, ad eos potius qui fluxam saeculi gloriam simul et abjectionem spernere didicerunt, venire et mansionem apud eos facere gaudet.

Quotquot autem habebant plagas, spiritus immundi, cum illum videbant, procidebant ei. Procidebant quidem utrique Domino, id est, et qui habebant plagas infirmitatum corporalium, et qui ab spiritibus vexabantur immundis: sed infirmi simplici intentione obtinendae salutis, daemoniaci autem vel potius habitantes in eis daemones, vi divini timoris coacti, nec solum ad procidendum ei, verum etiam ad confitendum ejus majestatem compulsi. Perculsi enim praesentia virtutis ejus, ac nimium perterriti, nequaquam celare audebant, quem Filium Dei esse jamjamque cognoverant. Ubi satis superque arianorum est miranda vel potius dolenda caecitas, qui illum post resurrectionis et ascensionis ipsius gloriam, post dilatatam toto orbe fidem Evangelii, post aedificatas in omnibus gentibus ecclesias, laudatumque in eis nomen Domini salvatoris, a solis ortu usque ad occasum, repente negant Filium Dei, quem daemones mortali adhuc sub habitu carnis indutum, Filium esse Dei aperta voce profitentur. Sic enim sequitur: Et clamabant dicentes: Tu es Filius Dei. Et vehementer comminabatur eis, ne manifestarent illum. Quare autem spiritus immundos de se loqui prohibeat, Psalmista manifestat, qui ait: Peccatori autem dixit Deus, Quare tu enarras justitias meas, et assumis testamentum meum per os tuum? Tu vero odisti disciplinam, et projecisti sermones meos post te (Psal. XLIX).

Prohibetur ergo Dominum praedicare peccator, ne quis dum praedicantem, sequatur errantem. Improbus enim magister est diabolus, qui falsa veris saepe permiscet, ut specie veritatis testimonium fraudis obtexat. Caeterum, non soli daemones, qui inviti confitebantur, lubenter silere de Christo, sed et illi qui ab eo sanati sponte confiteri volebant. Imo ipsi apostoli qui eum post resurrectionem toto erant orbe praedicaturi, ante passionem ejus praecipiuntur omnino reticere de illo, ne divina videlicet majestate praedicata, passionis dispensatio differretur, et dilata passione, salus mundi quae per hanc futura erat, negaretur.

But because of the crowd, lest it should press upon him, the Lord went up into the boat, since, fleeing the turbulent minds of carnal men, he rejoices rather to come to those who have learned to despise alike the fleeting glory of the world and its abjection, and to make his dwelling among them.

But as many as had afflictions — the unclean spirits, when they saw him, fell down before him. Both indeed fell down before the Lord, that is, both those who had afflictions of bodily infirmities, and those who were vexed by unclean spirits: but the infirm with the simple intention of obtaining salvation, while the demoniacs — or rather the demons dwelling in them — compelled by the force of divine fear, were driven not only to fall down before him, but also to confess his majesty. For struck by the presence of his power, and exceedingly terrified, they did not at all dare to conceal him whom they had already come to know to be the Son of God. In this the blindness of the Arians is fully and more than fully to be wondered at, or rather lamented, who, after the glory of his resurrection and ascension, after the faith of the Gospel had spread throughout the whole world, after churches had been built among all nations and the name of the Lord Savior praised in them from the rising of the sun even to its setting, suddenly deny that he is the Son of God, whom the demons, while he was still clothed in the mortal habit of flesh, openly professed with their voice to be the Son of God. For thus it follows: And they cried out, saying: Thou art the Son of God. And he sternly threatened them, that they should not make him known. But why he forbade the unclean spirits to speak concerning him, the Psalmist makes plain, who says: But to the sinner God said, Why dost thou declare my justices, and take my covenant into thy mouth? But thou hast hated discipline, and hast cast my words behind thee (Ps. XLIX).

The sinner, therefore, is forbidden to preach the Lord, lest anyone, while following him as he preaches, should follow one who errs. For the devil is a wicked teacher, who often mixes falsehoods with truths, so that under the appearance of truth he may cloak the testimony of his deceit. Moreover, it was not the demons alone, who confessed unwillingly, that were to keep silent gladly about Christ, but also those who, healed by him, wished to confess of their own accord. Indeed, the apostles themselves, who after the resurrection were to preach him throughout the whole world, were commanded, before his passion, to keep entirely silent about him, lest, namely, by the preaching of his divine majesty, the dispensation of the passion should be delayed, and, the passion being delayed, the salvation of the world, which was to come through it, should be denied.

Et ascendens in montem vocavit ad se quos voluit ipse, et venerunt ad eum, et fecit ut essent duodecim cum illo. Mons ille in quo apostolos elegit Dominus, altitudinem designat justitiae qua instituendi erant, et quam praedicaturi hominibus. Nam quia missurus erat eos ad praedicandum Evangelium regni coelestis, merito per sublimitatem loci in quo electi sunt, admonere voluit eos, non in infimis desideriis animum dissolvere, sed ad superna desideranda et quaerenda semper erigere debere. Sic etiam legem daturus priori populo suo in monte apparuit: de monte quae agenda essent intonuit. Verum quia necdum erat tempus ut diceretur: Poenitentiam agite, appropinquavit enim regnum coelorum (Matth. IV): sed tantum dicebatur, Honora patrem tuum et matrem, ut sis longaevus super terram, quam Dominus Deus tuus dabit tibi (Exod. XX), quamvis haec eadem verba typice nobis regnum aeternum, quod est in terra viventium promittant: nequaquam populus loquenti in monte Domino appropinquare valuit; sed de inferioribus quae dicerentur audivit, quia necdum mente capaci ad intelligenda mysteria quae dicebantur, ascendere noverat: solusque Moyses quia legem spiritaliter audire didicerat, montis in quo erat Deus, verticem conscendit. Bene autem dicitur, quia ascendens in montem Dominus, vocavit ad se quos voluit ipse. Non enim illorum electionis ac studii, sed divinae erat dignationis et gratiae, ut in apostolatum vocarentur. Unde et eis alibi dicit: Non vos me elegistis, sed ego elegi vos (Joan XV).

Fecitque ut essent duodecim cum illo. Certi utique gratia mysterii, ut videlicet mundi salutem quam verbo praedicarent, suo quoque numero commendarent. Ter etenim quaterni duodecim faciunt. Et ter quaterni ad praedicandum sunt missi apostoli, ut per universas quadrati orbis plagas baptizarent gentes in nomine Patris, et Filii et Spiritus sancti.

Unde et de civitate sancta Jerusalem descendente de coelo a Deo, scriptum est, quia erant ei ab oriente portae tres, et ab aquilone portae tres, et ab austro portae tres, et ab occasu portae tres (Apoc XXI). Ubi figuraliter ostenditur, quod praedicantibus apostolis apostolorumque successoribus, cunctae per orbem nationes in fide sanctae Trinitatis Ecclesiam essent ingressurae. In quo etiam sacramento ita quondam filii Israel circa tabernaculum castrametabantur, ut ex omni parte per quadrum ternae tribus manerent (Num. I). Quia primitiva nimirum Ecclesia quae erat in Judaea, undique per circuitum sui credentibus toto orbe nationibus, spiritalia Deo castra erat in fide et confessione sanctae Trinitatis fixura.

And going up into a mountain, he called to him whom he himself would, and they came to him, and he made that there should be twelve with him. That mountain on which the Lord chose the apostles designates the height of righteousness in which they were to be instructed, and which they were to preach to men. For because he was about to send them to preach the Gospel of the heavenly kingdom, he rightly wished, through the sublimity of the place in which they were chosen, to admonish them that they ought not to dissolve their mind in the lowest desires, but always to raise it up to desire and seek the things above. Thus also, when about to give the law to his former people, he appeared on a mountain: from the mountain he thundered forth what was to be done. But because it was not yet the time for it to be said: Repent, for the kingdom of heaven is at hand (Matth. IV); but only this was said, Honor thy father and thy mother, that thou mayest be longlived upon the land which the Lord thy God shall give thee (Exod. XX) — although these same words typologically promise to us the eternal kingdom, which is in the land of the living — the people were by no means able to draw near to the Lord as he spoke on the mountain; but they heard the lower things that were said, because they did not yet know how to ascend, with a mind capable of it, to understand the mysteries that were spoken; and Moses alone, because he had learned to hear the law spiritually, climbed to the summit of the mountain on which God was. It is well said, moreover, that the Lord, going up into the mountain, called to him whom he himself would. For it was not by their own choice and zeal, but by divine condescension and grace, that they were called to the apostolate. Whence also he says to them elsewhere: You have not chosen me, but I have chosen you (John XV).

And he made that twelve should be with him. Fixed, indeed, for the sake of a mystery, namely that they might also commend by their number the salvation of the world which they would preach by word. For three times four make twelve. And three times four apostles were sent to preach, so that throughout all the regions of the four-cornered world they might baptize the nations in the name of the Father, and of the Son, and of the Holy Spirit.

Whence also, concerning the holy city Jerusalem descending from heaven from God, it is written that it had three gates from the east, and three gates from the north, and three gates from the south, and three gates from the west (Rev. XXI). Wherein it is figuratively shown that, with the apostles and the successors of the apostles preaching, all the nations throughout the world would enter the Church in the faith of the holy Trinity. In which mystery also the children of Israel once encamped around the tabernacle in such a way that on every side, in a square, three tribes remained (Num. I). For the primitive Church, which was in Judea, since the nations of the whole world would believe all around it on every side, was, undoubtedly, to establish for God a spiritual camp in the faith and confession of the holy Trinity.

Et ut mitteret eos praedicare Evangelium. Et dedit illis potestatem curandi infirmitates, et ejiciendi daemonia. Postquam nefandos spiritus se praedicare prohibuit, elegit sanctos, qui et immundos spiritus ejicerent, et ipsi munda Evangelium mente ac lingua praedicarent. Quibus etiam caeteras infirmitates curandi, nec non et mortuos suscitandi (ut Matthaeus evangelista scribit) contulit facultatem, ut promissorum coelestium magnitudini, attestaretur etiam magnitudo factorum, fidemque verbis daret virtus ostensa, et nova facerent qui nova praedicarent. Unde nunc quoque cum fidelium numerositas excrevit, intra sanctam Ecclesiam multi sunt, qui viam virtutum tenent, et signa virtutum non habent.

Quia frustra miraculum foris ostenditur, si deest quod intus operetur. Nam juxta magistri gentium vocem, linguae in signum sunt non fidelibus, sed infidelibus (Cor. XIV).

Et imposuit Simoni nomen Petrus. Non nunc primum Simoni Petri nomen indidit, verum longe ante cum a fratre Andrea ad se adductum intuitus, dixit: Tu es Simon filius Joanna; tu vocaberis Cephas, quod interpretatur Petrus (Joan. I). Sed cum volens Evangelista nomina duodecim apostolorum enumerare, necesse haberet Petrum dicere, breviter intimare curavit quia non hoc ante vocaretur, sed ita eum Dominus cognominaverit, quamvis non tunc, sed quando Joannes ipsa Domini verba posuit, intentos videlicet reddens auditores.

Nam si hoc ante vocaretur, non ita videres mysterium petrae, putans eum casu sic vocari, non providentia Dei. Ideo voluit eum prius aliud vocari, ut ex ipsa commutatione nominis, sacramenti vivacitas commendaretur. Idem ergo Graece sive Latine Petrus, quod Syriace Cephas. Et in utraque lingua nomen a petra derivatum est: haud dubium quin illa de qua Paulus ait: Petra autem erat Christus (I Cor. X). Nam sicut lux vera donavit Christus apostolis, ut lux mundi vocentur, sic et Simoni qui credebat in petram Christum, Petri largitus est nomen. Cujus alias alludens etymologiae dixit: Tu es Petrus, et super hanc petram aedificabo Ecclesiam meam (Matth. XVI). Quod vero Simon, ponens moerorem, sive audiens tristitiam, interpretatur, illi tempori congruit, quando post resurrectionem, viso Domino, vel mortis illius, vel suae negationis moerorem deposuit: sed suae confestim mortis tristitiam audivit, dicente Domino: Cum autem senueris, extendes manus tuas, et alius te cinget, et ducet quo non vis (Joan. XXI).

And that he might send them to preach the Gospel. And he gave them power to heal infirmities, and to cast out demons. After he forbade the wicked spirits to preach him, he chose holy men, who might both cast out unclean spirits, and themselves preach the Gospel with a pure mind and tongue. To them he also granted the faculty of healing the other infirmities, and also of raising the dead (as the Evangelist Matthew writes), so that the magnitude of the deeds might attest also to the magnitude of the heavenly promises, and the virtue shown might give credence to the words, and that those who preached new things might also do new things. Whence now also, since the multitude of the faithful has grown, within the holy Church there are many who hold the way of virtues, and do not have the signs of virtues.

For a miracle is shown outwardly in vain, if that which should work within is lacking. For according to the voice of the teacher of the nations, tongues are a sign not to the faithful, but to unbelievers (1 Cor. XIV).

And he imposed on Simon the name Peter. He did not now for the first time give Simon the name of Peter, but long before, when, looking upon him as he was brought to him by his brother Andrew, he said: You are Simon, son of John; you shall be called Cephas, which is interpreted Peter (John I). But since the Evangelist, wishing to enumerate the names of the twelve apostles, had need to say Peter, he took care to indicate briefly that he was not called this before, but that the Lord had thus surnamed him — though not then, but when John set down the Lord's very words — rendering the hearers, that is, attentive.

For if he had been called this before, you would not so clearly see the mystery of the rock, thinking that he was so named by chance, and not by the providence of God. Therefore he willed that he first be called something else, so that from the very change of name the vividness of the mystery might be commended. The same, therefore, in Greek or Latin is Peter, which in Syriac is Cephas. And in both languages the name is derived from "rock": no doubt from that rock of which Paul says: Now the rock was Christ (1 Cor. X). For just as Christ, the true light, granted to the apostles that they be called the light of the world, so too on Simon, who believed in Christ the rock, he bestowed the name of Peter. Alluding elsewhere to this etymology, he said: You are Peter, and upon this rock I will build my Church (Matt. XVI). But that "Simon" is interpreted as "laying aside sorrow," or "hearing sadness," fits that time when, after the resurrection, having seen the Lord, he laid aside the sorrow either of his death or of his own denial: but he immediately heard the sadness of his own death, the Lord saying: But when you shall be old, you shall stretch forth your hands, and another shall gird you, and lead you where you would not (John XXI).

Et Jacobum Zebedaei et Joannem fratrem Jacobi (Subauditur a superioribus vocavit ad se, cum ascenderet in montem). Et imposuit eis nomina Boanerges, quod est filii tonitrui. Apte filii tonitrui sunt cognominati, quorum unus e coelestibus intonans vocem illam theologicam, quam nemo prius edere noverat, emisit: In principio erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum, etc. (Joan I). Quae tantae virtutis pondere gravida reliquit, ut si aliquando plus intonare voluisset, nec ipse capere mundus posset. Sed et ambo saepe seorsum et in montem a Domino duci, et aliquando sonum de nube terrificum percipere meruerunt: Hic est filius meus dilectus, ipsum audite (Marc. IX.)

Prisca quoque nomina meritis aptissima gestabant. Jacobus enim supplantator. Joannes in quo et gratia, vel Domini gratia, dicitur. Namque ille et carnis curam, Domino vocante, supplantare, et ipsam carnem, Herode trucidante, gavisus est contemnere; iste ob amoris praecipui gratiam quam virginali gloria meruerat, super Redemptoris sui pectus in coena recubuit.

Et Andream et Philippum et Bartholomaeum, et Matthaeum, et Thomam. Andreas Graecum nomen est, et interpretatur virilis, ab eo quod Graece vir appellatur Ἀνήρ. Quo aptissime vocabulo decoratur ille qui ad praedicationem Joannis mox Agnum Dei sequi, videre et audire curavit, et postmodum ipsum se vocantem relictis omnibus sequi, ipsi perpetuo adhaerere non tardavit. Philippus os lampadis sive lampadarum interpretatur. Et recte, quia vocatus a Domino lumen gratiae, quo ipse in corde accensus atque illustratus est, confestim invento fratri per oris officium propinare studuit, dicens: Quem scripsit Moyses in lege et prophetae, invenimus, Jesum filium Joseph a Nazareth (Joan. I). Bartholomaeus Syrum est, non Hebraeum, et interpretatur, filius suspendentis aquas, quod evidenter Filium Dei sonat, qui praedicatorum suorum mentes ad coelestio contemplanda suspendit, ut quo celsa liberius pervolant, eo terrenorum corda feracius dictorum suorum guttis inebrient. Matthaeus donatus dicitur, videlicet quia magno Domini munere de teloneario ac publicano, in apostoli est et evangelistae delegatus officium. Thomas, abyssus vel geminus, quod est Graece Δίδυμος quae utraque interpretatio ejus statui congruit. Didymus etenim recte vocari potuit, propter dubium cor in credendo effectu dominicae resurrectionis. Abyssus idem potuit jure dici, cum altitudinem dominicae virtutis in resurrectione celebratam certa fide penetravit.

And James, son of Zebedee, and John the brother of James (It is understood from what precedes: he called them to himself, when he went up onto the mountain). And he imposed on them the name Boanerges, that is, sons of thunder. Fittingly were they surnamed sons of thunder, one of whom, thundering from the heavens, uttered that theological word which no one before had known how to utter: In the beginning was the Word, and the Word was with God, and the Word was God, etc. (John 1). This word he left laden with such a weight of power, that if he had ever wished to thunder more, the world itself could not have contained it. But both also often merited to be led apart and onto the mountain by the Lord, and at times to hear a terrifying sound from the cloud: This is my beloved Son, hear him (Mark 9).

They also bore their former names, most fittingly suited to their merits. For James means supplanter. John is said to mean "in whom is grace," or "the grace of the Lord." For the former, at the Lord's calling, supplanted care of the flesh, and rejoiced to despise the flesh itself when Herod slew him; the latter, on account of the grace of surpassing love which he had merited by his virginal glory, reclined upon the breast of his Redeemer at the supper.

And Andrew and Philip and Bartholomew, and Matthew, and Thomas. Andrew is a Greek name, and is interpreted "manly," from the fact that in Greek a man is called Ἀνήρ. With this most fitting name is adorned he who, at the preaching of John, took care straightway to follow, see, and hear the Lamb of God, and afterward, when the Lamb himself called him, did not delay, having left all things, to follow him and to cling to him forever. Philip is interpreted "mouth of the lamp" or "of lamps." And rightly so, because, called by the Lord, he was zealous at once, through the office of his mouth, to offer to his brother, once found, the light of grace with which he himself had been kindled and enlightened in his heart, saying: We have found him of whom Moses wrote in the law, and the prophets, Jesus the son of Joseph, of Nazareth (John 1). Bartholomew is a Syriac name, not Hebrew, and is interpreted "son of him who suspends the waters," which evidently signifies the Son of God, who suspends the minds of his preachers toward the contemplation of heavenly things, so that the more freely they fly through the heights, the more fruitfully they may inebriate the hearts of earthly men with the drops of their sayings. Matthew is said to mean "given," namely because, by a great gift of the Lord, he was delegated from a toll-collector and publican to the office of apostle and evangelist. Thomas means "abyss" or "twin," which in Greek is Δίδυμος; and both interpretations suit his condition. For he could rightly be called Didymus, on account of his doubting heart in believing the reality of the Lord's resurrection. He could likewise rightly be called "abyss," since with sure faith he penetrated the depth of the Lord's power celebrated in the resurrection.

Notandum sane quod apostolorum nomine describens evangelista Matthaeus, ita ponit: Philippus et Bartholomaeus, Thomas, et Matthaeus publicanus. Caeteri ergo evangelistae in conjunctione nominum primum ponunt Matthaeum, et postea Thomam, et publicanum eum non ascribunt, ne antiquae conversationis recordantes, suggillare evangelistam viderentur. Ipse vero et Thomam sibi anteponit, et se publicanum appellat, ut ubi abundavit peccatum, superabundet gratia (Rom. V). Et Jacobum Alphaei, et Thaddaeum. Jacobum Alphaei cum additamento posuit, ad distinctionem Jacobi Zebedaei. Ipse est qui in Evangeliis nominatur frater Domini, et in Epistola ad Galatas: quia Maria uxor Alphaei soror fuit Mariae matris Domini, quam Mariam Cleophae Joannes evangelista cognominat, fortasse quia vel idem Alphaeus etiam Cleophas est dictus vel ipsa Maria, defuncto post natum Jacobum Alphaeo, Cleophae nupsit. Quia vero Jacobus merito filius Alphaei, id est docti, sit cognominatus, ipsi testantur apostoli, qui eum post Domini passionem statim regendae Hierosolymorum ordinaverunt Ecclesiae. Thaddaeus autem ipse est quem Lucas et in Evangelio suo, et in Actibus apostolorum Judam Jacobi nominat. Erat enim frater Jacobi fratris Domini, ut ipse in Epistola sua scribit. Unde etiam ipse frater Domini vocabatur, attestantibus civibus ipsius, qui de virtutibus ejus stupentes aiebant: Nonne iste est fabri filius et Mariae, frater Jacobi et Joseph, et Judae, et Simonis (Matth. XIII)?

Et Simonem Chananaeum, et Judam Scarioth, qui et tradidit illum. Et hos cum additamento posuit, ad distinctionem Simonis Petri et Judae Jacobi. Simon autem Chananaeus a Chana vico Galilaeae cognomen accepit, quod evangelista Lucas cum interpretatione posuit, Simon Zelotes. Chana quippe, zelus. Chananaeus dicitur Zelotes, id est aemulator. Judas autem Scarioth, aut a vico in quo ortus est, aut ex tribu Issachar, praesagium suae damnationis, vocabulum sumpsit. Issachar quippe, quod dicitur merces, pretium proditionis insinuat. Scarioth, autem quod memoria mortis interpretatur, arguit eum non repente persuasum, sed meditatum diutius dominicae traditionis patrasse flagitium. Qui non per imprudentiam, sed per providentiam inter apostolos eligitur. Quanta enim est veritas, quam nec adversarius minister infirmat? Quanta moralitas Domini, qui periclitari apud nos judicium suum quam affectum maluit? Susceperat enim hominis fragilitatem, et ideo nec has partes recusavit infirmitatis humanae.

It is indeed to be noted that the evangelist Matthew, in describing the names of the apostles, sets them thus: Philip and Bartholomew, Thomas, and Matthew the publican. The other evangelists, therefore, in the joining of names, place Matthew first, and Thomas afterward, and do not add "publican" to him, lest, by recalling his former manner of life, they should seem to disparage the evangelist. He himself, however, places Thomas before himself, and calls himself a publican, so that where sin abounded, grace might abound the more (Rom. 5). And James of Alphaeus, and Thaddaeus. He set down "James of Alphaeus" with an addition, to distinguish him from James of Zebedee. He is the one who in the Gospels is named the brother of the Lord, and in the Epistle to the Galatians: because Mary, the wife of Alphaeus, was the sister of Mary the mother of the Lord — whom John the Evangelist calls Mary of Cleophas — perhaps because either the same Alphaeus was also called Cleophas, or because Mary herself, after Alphaeus died following the birth of James, married Cleophas. But that James was rightly surnamed son of Alphaeus, that is, of one learned, the apostles themselves attest, who, immediately after the Lord's passion, ordained him to govern the Church of Jerusalem. Thaddaeus, moreover, is the same one whom Luke, both in his Gospel and in the Acts of the Apostles, names Jude of James. For he was the brother of James the brother of the Lord, as he himself writes in his Epistle. Whence he himself also was called brother of the Lord, as his own townsmen attest, who, marveling at his mighty works, said: Is not this the carpenter's son, and of Mary, the brother of James and Joseph and Jude and Simon (Matt. 13)?

And Simon the Cananean, and Judas Iscariot, who also betrayed him. And he set these down with an addition, to distinguish them from Simon Peter and Judas of James. Simon the Cananean, however, received his surname from Cana, a village of Galilee, which the evangelist Luke set down with its interpretation, Simon the Zealot. For Cana means zeal. The Cananean is called Zealot, that is, emulator. Judas Iscariot, however, took his name either from the village in which he was born, or from the tribe of Issachar, a presage of his own damnation. For Issachar, which is translated "reward," hints at the price of betrayal. Iscariot, however, which is interpreted "memory of death," shows that he was not suddenly persuaded, but that, after long deliberation, he perpetrated the crime of betraying the Lord. He was chosen among the apostles not through imprudence, but through providence. How great is the truth, which not even an adversary minister weakens! How great is the moral instruction of the Lord, who preferred that his judgment, rather than his affection, be endangered among us! For he had taken up the frailty of man, and therefore did not refuse even these features of human weakness.

Voluit deseri, voluit prodi, voluit ab apostolo suo tradi, ut tu a socio desertus, a socio proditus, moderate feras tuum errasse judicium, periisse beneficium. Ordinatis autem in monte apostolis, qui ad praedicandum Evangelium mitterentur, apte subditur:

Et veniunt ad domum. Electos namque in monte apostolos ad domum reducit, quasi tacite eos admonens ut post acceptum apostolatus gradum ad conscientiam suam redeant, et quo ampliorem docendorum curam susceperunt populorum, eo solertius ipsi habitacula mentium suarum considerando penetrent, et ne quid ibi forte quod occulti inspectoris oculos offendat inveniatur, sedula examinatione perquirant. Sic etenim quisque, sic proximum rite regit, si a suo prius corde studiosa exploratione quidquid inerat pravitatis expurgat.

Et convenit iterum turba, ita ut non possent neque panem manducare. O quam felix occupatio Salvatoris, quam beata frequentia turbae confluentis, cui tantum studii ad audiendum verbum Dei, tantum fuit curae ad obtinendam salutem, ut auctori salutis cum eis qui secum erant, ne vescendi quidem hora a solatio vitae miseris impendendo, libera maneret! Utinam, Domine Jesu, et in nostri temporibus aevi tantum gratiae tuis fidelibus largiaris, qui doctores suos assiduitate discendi, non solum ab appetitu carnalium voluptatum, verum etiam nonnunquam ab ipsa quoque panis quotidiani perceptione praepediant. Sed quem turba frequentat externa, videamus quanti hunc propinquorum aestimatio pendat. Sequitur,

Et cum audissent sui, exierunt tenere eum, dicebant enim, quoniam in furorem versus est. Vere sicut ipse dicit alibi, Non est propheta sine honore, nisi in patria sua et in domo sua. Quem enim caeteri quasi auctorem vitae, et sapientiam Dei adire, videre, et audire desiderant, hunc propinqui, quasi mentis impotem, esse ligandum decernunt. Quia enim altitudinem sapientiae quam audiebant capere non poterant, quasi alieno eum sensu locutum esse credebant: juxta exemplum eorum qui sacramentum carnis ejus manducandae et bibendi sanguinis non ferentes aiebant: Durus est hic sermo.

He willed to be deserted, he willed to be betrayed, he willed to be handed over by his own apostle, so that you, deserted by a companion, betrayed by a companion, might bear with moderation that your judgment erred, that your kindness was wasted. Now, the apostles having been ordained on the mountain, who were to be sent to preach the Gospel, it is fittingly added:

And they come to the house. For he leads the apostles chosen on the mountain back to the house, as if tacitly admonishing them that, after receiving the rank of the apostolate, they should return to their own conscience, and that, the greater the care for teaching the peoples they have undertaken, the more diligently they themselves should penetrate, by considering, the dwellings of their own minds, and lest perhaps something be found there which might offend the eyes of the hidden observer, they should search it out with careful examination. For thus, indeed, each one rightly governs his neighbor, if he first purges from his own heart, by studious examination, whatever depravity lay within it.

And the crowd gathered again, so that they could not even eat bread. O how happy the occupation of the Savior, how blessed the throng of the crowd flocking together, whose zeal for hearing the word of God, whose care for obtaining salvation, was so great, that not even the hour of eating remained free for the author of salvation and those who were with him, from being spent in bestowing the comfort of life upon the wretched! Would that, O Lord Jesus, in the times of our age too, you might grant so much grace to your faithful, that by their assiduity in learning they would hinder their teachers not only from the appetite for carnal pleasures, but sometimes even from the very taking of their daily bread. But let us see how much the esteem of his relatives weighed for him whom the crowd outside frequented. It follows:

And when his own had heard of it, they went out to seize him, for they said that he had gone out of his mind. Truly, as he himself says elsewhere, "A prophet is not without honor, except in his own country and in his own house." For him whom the rest desire to approach, to see, and to hear, as the author of life and the wisdom of God, his relatives determine must be bound, as one out of his mind. For because they could not grasp the height of wisdom which they were hearing, they believed he had spoken as if with an alien mind: after the example of those who, unable to bear the mystery of eating his flesh and drinking his blood, said: "This is a hard saying."

Quis eum potest audire? Et propterea retro abierunt, et jam cum illo non ambulabant. Allegorice autem in eo quod turba ad illum conveniente frequenti, ut furiosus a suis contemnitur, salus credentium de gentibus approbatur, et invidia Judaeorum perfidiaque notatur. De quibus ait Joannes: In propria venit, et sui eum non receperunt (Joan. I). Multum sane distat inter eos qui verbum Dei pro mentis tarditate non intelligunt, et eos qui hoc quod intelligunt de industria blasphemant ac persequuntur. His etenim spes salutis adhuc, si forte intellexerint, restat; illis autem qui nolentes intelligere ut bene agant, et iniquitatem meditantur in cubili suo, quae spes salvandi ultra remanet, cum et hoc quod pro salute animae suae recte intelligendo perceperunt detestando atque odiis insequendo rejicere contendunt? Vide enim quid sequitur.

Et scribae qui ab Hierosolymis descenderant, dicebant quoniam Beelzebub habet: et quia in principe daemonum ejicit daemonia. Nec sine causa qui tantum blasphemiae Domino inferebant, ab Hierosolymis descendisse dicuntur; sed futurum utique portendebant eum a civibus orbis illius usque ad mortem esse persequendum. Legimus quidem supra quia multa turba a Galilaea secuta est eum, et ab Hierosolymis, et ab Idumaea et trans Jordanem, et qui circa Tyrum et Sidonem, multitudo magna, audientes quae faciebat, venerunt ad eum. Turba ergo ab Hierosolymis veniens secuta est Dominum, sicut et ab aliis regionibus Judaeorum, sive etiam gentium. Quis enim nescit Idumaeam, Tyrum et Sidonem, provincias sive civitates fuisse gentilium? Sed scribae ab Hierosolymis descendentes blasphemiis illum persequebantur horrendis, quia sic nimirum erat passionis tempore futurum, ut turba illum populi Judaeorum cum palmis ac laudibus Hierosolymam perduceret, gentiles videre desiderarent, sed scribae et seniores populi de ejus nece tractarent. Turbis ergo, quae minus eruditae videbantur, Domini semper facta mirantibus, illi contra vel negare haec, vel quae negare nequiverant sinistra interpretatione pervertere laborabant, quasi non haec Divinitatis, sed opera essent immundissimi spiritus, id est Beelzebub, qui deus erat Accaron. Nam Beel quidem ipse est Baal, Zebub autem musca vocatur. Nec juxta quaedam mendosa exemplaria, k littera, vel d, in fine est nominis legenda, sed b. Beelzebub ergo Baal muscarum, id est vir muscarum, sive habens muscas interpretatur, ob sordes videlicet immolatitii cruoris, ex cujus spurcissimo ritu vel nomine principem daemoniorum cognominabant.

"Who can hear it?" And therefore they went back, and no longer walked with him. Allegorically, however, in the fact that, while a frequent crowd was gathering to him, he is despised by his own as a madman, the salvation of the believers from among the Gentiles is approved, and the envy and perfidy of the Jews is marked. Of whom John says: "He came unto his own, and his own received him not" (John I). There is indeed a great difference between those who do not understand the word of God because of slowness of mind, and those who deliberately blaspheme and persecute what they do understand. For these, indeed, the hope of salvation still remains, if perhaps they should come to understand; but for those who, unwilling to understand in order to act well, meditate iniquity upon their bed, what hope of being saved remains further, since even that which they grasped by rightly understanding for the salvation of their own soul, they strive to reject, detesting it and pursuing it with hatred? For see what follows.

And the scribes who had come down from Jerusalem said that he had Beelzebub, and that he cast out demons by the prince of demons. Not without cause are those who inflicted so great a blasphemy upon the Lord said to have come down from Jerusalem; rather they surely foreshadowed that he would be persecuted even unto death by the citizens of that region. We read indeed above that a great crowd from Galilee followed him, and from Jerusalem, and from Idumea and beyond the Jordan, and those around Tyre and Sidon, a great multitude, hearing the things he was doing, came to him. The crowd, then, coming from Jerusalem followed the Lord, just as also that from the other regions of the Jews, or even of the Gentiles. For who does not know that Idumea, Tyre and Sidon were provinces or cities of the Gentiles? But the scribes coming down from Jerusalem pursued him with dreadful blasphemies, because it was surely destined to happen thus at the time of the passion: that the crowd of the Jewish people would lead him into Jerusalem with palms and praises, that the Gentiles would desire to see him, but that the scribes and elders of the people would plot concerning his death. Therefore, while the crowds, who seemed less learned, always marveled at the deeds of the Lord, they on the contrary strove either to deny these things, or, where they could not deny them, to pervert them by a malicious interpretation, as though these were not works of the Divinity but of a most unclean spirit, that is, of Beelzebub, who was the god of Accaron. For Beel is indeed the same as Baal, but Zebub is called "fly." Nor, according to certain faulty copies, is the letter k, or d, to be read at the end of the name, but b. Beelzebub, then, is interpreted as "Baal of the flies," that is, "man of the flies," or "having flies," on account, namely, of the filth of the sacrificial blood, from whose most foul rite or name they surnamed the prince of demons.

Et convocatis eis, in parobolis dicebat illis: Quomodo potest Satanas Satanam ejicere? Et si regnum in se dividatur, non potest stare regnum illud. Et si domus super semetipsam dispertiatur, non poterit domus illa stare. Non potest regnum et civitas contra se divisa, perstare. Sed quomodo concordia parvae res crescunt, sic discordia maximae dilabuntur (Sallust.). Si ergo Satanas pugnat contra se, et daemon inimicus est daemonis, deberet jam mundi venisse consummatio, ne haberent in eo locum adversariae potestates, quarum inter se bellum pax hominum est. Si autem putatis, o Scribae et Pharisaei, quod recessio daemonum obedientia sit in principem suum, ut homines ignorantes fraudulenta simulatione deludant, quid potestis dicere de corporum sanitatibus, quas Dominus perpetravit. Aliud est si membrorum quoque debilitates, et spiritualium virtutum insignia daemonibus assignatis. Et si Satanas consurrexerit in semetipsum, dispertitus est, et non poterit stare, sed finem habet. Hoc dicens ex ipsorum confessione volebat intelligi, quod in eum non credendo in regno diaboli esse delegissent, quod utique adversum se divisum stare non posset. Eligant ergo Pharisaei quod voluerint. Si Satanas Satanam non potest ejicere, nihil contra Dominum quod dicerent invenire potuerint. Si autem potest, multo magis sibi prospiciant, et recedant de regno ejus, quod adversum se divisum stare non potest.

Nemo potest vasa fortis ingressus in domum diripere, nisi prius fortem alliget, et tunc domum ejus diripiet. Fortem diabolum dicit, vasa ejus, homines ab eo deceptos; domum ejus, mundum qui in maligno positus est. In quo usque ad Salvatoris adventum, male pacato potiebatur imperio, quia in cordibus infidelium sine ulla contradictione quiescebat. Alligavit autem fortem Dominus, hoc est ab electorum seductione compescuit diabolum, et tunc domum ejus diripuit, quia ereptos a diaboli laqueis eos quos suos esse praevidit, Ecclesiae suae membris adunavit, ac per distinctas in ea graduum variorum dignitates ordinavit. Vel certe domum ejus diripuit, quia omnes mundi partes quibus olim hostis dominabatur antiquus, apostolorumque successoribus, ut in sua quisque provincia revocatos ab errore populos ad viam vitae converteret, distribuit. Ostendit ergo per parabolam, sed jam manifestissimam Dominus, quod non concordi fallax operatione cum daemonibus, ut calumniabantur, sed diversa prorsus atque adversa virtute divinitatis homines a daemonibus liberaret: ideoque grande scelus committerent, qui hoc quod Dei esse cognoverant diaboli esse clamabant.

And having called them together, he said to them in parables: How can Satan cast out Satan? And if a kingdom be divided against itself, that kingdom cannot stand. And if a house be divided against itself, that house will not be able to stand. A kingdom and a city divided against themselves cannot endure. But as small things grow through harmony, so the greatest things fall apart through discord (Sallust). If, then, Satan fights against himself, and a demon is the enemy of a demon, the consummation of the world ought already to have come, lest the adversary powers should have a place in it, whose war among themselves is the peace of men. But if you think, O Scribes and Pharisees, that the withdrawal of the demons is an obedience toward their prince, so that they may deceive ignorant men by a fraudulent pretense, what can you say concerning the bodily healings which the Lord accomplished? It is another matter altogether, if you also attribute to demons the infirmities of the limbs, and the tokens of spiritual virtues. And if Satan has risen up against himself, he is divided, and will not be able to stand, but has an end. Saying this, he wished it to be understood, from their own confession, that by not believing in him they had chosen to be in the kingdom of the devil, which, divided against itself, surely could not stand. Let the Pharisees, then, choose what they will. If Satan cannot cast out Satan, they will have found nothing to say against the Lord. But if he can, let them look to themselves all the more, and withdraw from his kingdom, which, divided against itself, cannot stand.

No one, having entered the house of the strong man, can plunder his goods, unless he first bind the strong man, and then he will plunder his house. By the strong man he means the devil; by his goods, the men deceived by him; by his house, the world, which is placed in the evil one. Over which, until the coming of the Savior, he held an evilly pacified dominion, because he rested in the hearts of unbelievers without any contradiction. But the Lord bound the strong man, that is, he restrained the devil from the seduction of the elect, and then plundered his house, because those whom he foresaw to be his own, rescued from the snares of the devil, he united to the members of his Church, and arranged within it through the distinct dignities of various ranks. Or indeed he plundered his house, because he distributed all the parts of the world, over which the ancient enemy once ruled, to the successors of the apostles, so that each, in his own province, might turn back to the way of life the peoples recalled from error. The Lord therefore showed, by a parable, though now a most manifest one, that he did not free men from demons by a deceitful operation in league with demons, as they slanderously alleged, but by a power of divinity altogether different and opposed to them: and therefore they were committing a great crime, who proclaimed to be of the devil that which they knew to be of God.

Amen dico vobis quoniam omnia dimittentur filiis hominum peccata, et blasphemiae quibus blasphemaverint. Omnia peccata et blasphemiae non passim dimittuntur omnibus hominibus, sed iis qui dignam pro erratibus suis in hac vita poenitentiam egerint. Neque ullum habet locum pravae assertionis vel Novatianus ut poenitentibus eis qui in martyrio lapsi sunt veniam neget esse tribuendam; vel Origenes, ut asserat post judicium universale, transactis licet saeculorum voluminibus innumeris, cunctos peccatores ac blasphemos veniam peccatorum esse consecuturos, atque ad regnum coeleste perducendos. Cujus errorem sequentia quoque Domini verba redarguunt, cum subditur:

Qui autem blasphemaverit in Spiritum sanctum, non habet remissionem in aeternum, sed reus erit aeterni delicti. Qui ergo manifeste intelligens opera Dei cum de virtute negare non possit, stimulatus invidia calumniatur, et Christum Deique verbum, et Spiritus sancti opera dicit esse Beelzebub, isti Non dimittetur neque in praesenti saeculo, neque in futuro. Non quod negemus et ei, si poenitentiam agere voluerit, posse dimitti ab eo qui vult omnes homines salvos fieri, et in agnitionem veritatis venire; sed quod ipsi judici et largitori veniae credentes, qui et se poenitentiam semper accepturum, et hanc blasphemiam nunquam dicit esse remittendam, credamus hunc blasphemum exigentibus meritis, sicut nunquam ad remissionem, ita nec ad ipsos dignae poenitentiae fructus esse perventurum. Juxta hoc quod Joannes evangelista de quibusdam blasphemiae suae merito excaecatis, veracissime scripsit: Propterea non poterant credere, quia iterum dixit Isaias: Excaecavit oculos eorum, et induravit cor eorum, ut non videant oculis, et intelligant corde, et convertantur, et sanem eos (Joan. XII). Sola ergo blasphemia in Spiritum sanctum, qua quisque in similitudinem diaboli et angelorum ejus contra conscientiam suam, majestatem Deitatis oppugnare non trepidat, non habet remissionem in aeternum, sed reus erit aeterni delicti, sicut evangelista manifeste declarat, qui posito hoc Domini testimonio subjunxit, atque ait:

Quoniam dicebant, Spiritum immundum habet. Nam neque ii qui Spiritum sanctum non esse; neque qui hunc esse quidem sed Deum non esse neque qui hunc Deum quidem esse, sed Patre Filioque minorem credunt et confitentur, quia non invidentia diabolica, sed humana ignorantia ducti faciunt hoc, irremissibilis blasphemiae crimine tenentur: qua proprie principes Judaeorum et quique simili invidiae peste corrupti, majestatem blasphemant, sine fine peribunt.

Amen I say to you, that all sins shall be forgiven the sons of men, and the blasphemies with which they shall have blasphemed. Not all sins and blasphemies are forgiven indiscriminately to all men, but to those who have performed worthy repentance in this life for their errors. Nor has Novatian any ground for his depraved assertion, that pardon must be denied to those who repent after having lapsed under martyrdom; nor Origen, to assert that after the universal judgment, even though innumerable cycles of ages have passed, all sinners and blasphemers shall obtain pardon of their sins, and shall be brought to the heavenly kingdom. Whose error the following words of the Lord also refute, when it is added:

But he who shall have blasphemed against the Holy Spirit shall never have forgiveness, but shall be guilty of an everlasting sin. He, therefore, who, clearly understanding the works of God, since he cannot deny their power, yet, goaded by envy, slanders them, and says that Christ, and the Word of God, and the works of the Holy Spirit belong to Beelzebub — to this one it shall not be forgiven, neither in the present age, nor in the age to come. Not that we deny that even to him, should he wish to do penance, pardon can be granted by him who wills all men to be saved and to come to the knowledge of the truth; but that, trusting in that very judge and bestower of pardon, who both says that he will always accept repentance, and says that this blasphemy shall never be remitted, we should believe that this blasphemer, according to his deserts, will as surely never arrive at the fruits of a worthy repentance as he will never arrive at remission itself. According to what John the Evangelist most truthfully wrote of certain men blinded because of their blasphemy: Therefore they could not believe, because Isaiah said again: He has blinded their eyes, and hardened their heart, that they should not see with their eyes, and understand with their heart, and be converted, and I should heal them (John XII). Only, therefore, the blasphemy against the Holy Spirit, whereby someone, in the likeness of the devil and his angels, does not fear to assail the majesty of the Godhead against his own conscience, has no forgiveness forever, but shall be guilty of an everlasting sin, as the Evangelist clearly declares, who, having set down this testimony of the Lord, added and said:

For they said, He has an unclean spirit. For neither those who believe and confess that the Holy Spirit does not exist, nor those who believe that he does exist but is not God, nor those who believe that he is indeed God but inferior to the Father and the Son — since they do this led not by diabolical envy but by human ignorance — are held by the crime of unforgivable blasphemy; by which crime properly the princes of the Jews, and any others corrupted by a like plague of envy, who blaspheme the majesty, will perish without end.

Quod vero secundum Matthaeum dicitur, eum qui blasphemaverit in Spiritum sanctum, vel verbum dixerit contra Spiritum sanctum, non habere remissionem neque in hoc saeculo, neque in futuro, datur intelligi, quasdam culpas in hoc saeculo, quasdam vero in futuro laxari. Quod enim de uno negatur, consequens intellectus patet quia de quibusdam conceditur. Sed tamen hoc de minimis parvisque peccatis fieri posse credendum est, sicut est assiduus otiosus sermo, immoderatus risus, vel peccatum curae rei familiaris, quae vix sine culpa vel ab ipsius agitur qui culpam qualiter declinare debeant sciunt, aut in non gravibus culpis errore ignorantiae, quae cuncta etiam post mortem gravant, si adhuc in hac vita positis minime fuerint relaxata. Hoc tamen sciendum est quia illic saltem de minimis nil quisque purgationis obtinebit, nisi bonis hoc actibus in hac adhuc vita positus, ut illic obtineat promereatur.

Et veniunt mater ejus et fratres, et foris stantes miserunt ad eum vocantes eum. Et sedebat circa eum turba, etc. Fratres Domini, non filii beatae semper virginis Mariae, juxta Helvidium, nec filii Joseph ex alia uxore, juxta quosdam, putandi, sed eorum potius intelligendi sunt esse cognati. Sane quod Dominus ad matrem fratresque rogatus, ab officio verbi dissimulat egredi, non maternae refutat obsequia pietatis, cujus praeceptum est, Honora patrem tuum et matrem, sed paternis se mysteriis amplius quam maternis debere monstrat affectibus: idem nobis exemplo quod verbo commendans, cum ait, Qui amat patrem aut matrem plusquam me, non est me dignus (Matth. X). Non injuriose fratres contemnit, sed opus spiritale carnis cognationi praeferens, religiosiorem cordium copulam docet esse quam corporum. Mystice autem mater et fratres Jesu, Synagoga, ex cujus carne est editus, et populus est Judaeorum, qui Salvatore intus docente, venientes intrare nequeunt: cujus spiritaliter intelligere dicta negligunt. Praeoccupans enim turba, ejus ingreditur domum, ejus auscultatura sermonibus, ut evangelista Matthaeus declarat: quia differente Judaea gentilitas confluxit ad Christum, atque interna vitae mysteria quanto fide vicinior, tanto mente capacior hausit. Juxta quod Psalmista ait, Accedite ad eum, et illuminamini (Psal. XXXIII).

But as to what is said according to Matthew, that he who has blasphemed against the Holy Spirit, or has spoken a word against the Holy Spirit, shall have no remission, neither in this age nor in the age to come, it is given to be understood that certain faults are forgiven in this age, and certain others in the age to come. For that which is denied concerning one, it is clear by consequent understanding, is granted concerning certain others. But yet it must be believed that this can happen with regard to the smallest and slight sins, such as constant idle talk, immoderate laughter, or the sin of care for household affairs, which is scarcely conducted without fault even by those who know how they ought to avoid the fault, or in not grave faults committed through error of ignorance — all of which weigh down even after death, if they have not been remitted while one was still placed in this life. This, however, must be known: that there no one will obtain any purgation, at least of the smallest sins, unless, while still placed in this life, he merits by good deeds to obtain it there.

And his mother and brothers come; and standing outside, they sent to him, calling him. And the crowd was sitting around him, etc. The brothers of the Lord are not to be thought sons of the blessed ever-virgin Mary, according to Helvidius, nor sons of Joseph by another wife, according to some, but rather are to be understood as being his kinsmen. Indeed, that the Lord, when asked concerning his mother and brothers, pretends not to leave off the office of the word, does not refuse the dutiful services of maternal piety, whose precept is, Honor your father and your mother, but shows that he owes himself more to the fatherly mysteries than to motherly affections: commending to us by example the same thing which he commends by word, when he says, He who loves father or mother more than me is not worthy of me (Matth. X). He does not scorn his brothers unjustly, but, preferring the spiritual work to kinship of the flesh, teaches that the union of hearts is more sacred than that of bodies. But mystically, the mother and brothers of Jesus are the Synagogue, from whose flesh he was brought forth, and the people of the Jews, who, while the Savior teaches within, come yet are unable to enter: because they neglect to understand his sayings spiritually. For the crowd, going before, enters his house, about to listen to his sermons, as the Evangelist Matthew declares: because while Judea delayed, the Gentile world flocked to Christ, and drew in the inward mysteries of life the more capaciously in mind, the closer it was in faith. According to what the Psalmist says, Draw near to him, and be enlightened (Psal. XXXIII).

Et dicunt ei: Ecce mater tua et fratres tui foris quaerunt te. Et respondens eis ait: Quae est mater mea et fratres mei? Intus verbum, intus est lumen. Unde alibi, Ut intrantes, inquit, videant lumen (Luc. VIII). Si ergo foris stantes nec ipsi agnoscuntur parentes, et propter nostrum fortasse non agnoscuntur exemplum, quemadmodum nos agnoscemur, si foris stemus? Foris enim stantes nolunt Dominum videre cognati ipsius, cum Judaei spiritualem in lege sensum non quaerentes, sese ad custodiam litterae foris fixerunt, et quasi Christum potius ad carnalia docenda cogunt exire, quam se ad discenda spiritualia consentiunt ingredi.

Et circumspiciens eos qui in circuitu ejus sedebant, ait: Ecce mater mea, et fratres mei. Qui enim fecerit voluntatem Dei, hic frater meus, et soror mea, et mater est. Cum is qui voluntatem Dei fecerit soror et frater Domini dicitur, propter utrumque sexum qui ad fidem colligitur, mirum non est. Mirandum vero valde est quomodo etiam mater dicatur. Fideles etenim discipulos fratres vocare dignatus est, dicens: Ite, nuntiate fratribus meis. Qui ergo frater Domini fieri ad fidem veniendo potuerit, quaerendum est quomodo etiam mater esse possit. Sed sciendum est nobis quia qui Jesu frater et soror est credendo, mater efficitur praedicando. Quasi enim parit Dominum, quem cordi audientis infuderit. Et mater ejus efficitur si per ejus vocem amor Domini in proximi mente generatur.

CAPUT IV.

Et iterum coepit docere ad mare. Si Evangelium Matthaei inspicimus, patet profecto hanc doctrinam Domini ad mare eadem die qua superiorem in domo celebratum esse sermonem. Terminato namque eo sermone, subjunxit continuo Matthaeus dicens: In illo die exiens de domo, sedebat secus mare, et congregatae sunt ad eum turbae multae, etc. (Matth. XIII). Non solum autem facta et verba Domini, verum etiam itinera ac loca in quibus virtutes operatur et praedicat, coelestibus sunt plena sacramentis.

And they say to him: Behold, your mother and your brothers are outside seeking you. And answering them he said: Who is my mother and my brothers? Within is the word, within is the light. Whence elsewhere he says, That those entering, he says, may see the light (Luc. VIII). If, therefore, standing outside, they themselves are not recognized as kindred, and perhaps are not recognized on account of our example, in what manner shall we be recognized, if we stand outside? For standing outside, his kinsmen do not wish to see the Lord, since the Jews, not seeking the spiritual sense in the law, have fixed themselves outside in the keeping of the letter, and, as it were, compel Christ rather to go out to teach carnal things, than consent themselves to enter to learn spiritual things.

And looking around at those who were sitting about him, he said: Behold my mother, and my brothers. For whoever shall have done the will of God, this one is my brother, and my sister, and my mother. Since he who has done the will of God is called sister and brother of the Lord, on account of both sexes which are gathered to the faith, it is no wonder. But it is greatly to be wondered how he is even called mother. For he deigned to call the faithful disciples brothers, saying: Go, tell my brothers. Therefore it must be asked how he who could become a brother of the Lord by coming to the faith can also be a mother. But we must know that he who is brother and sister of Jesus by believing, becomes mother by preaching. For as it were he brings forth the Lord, whom he has poured into the heart of the hearer. And he becomes his mother if, through his voice, the love of the Lord is begotten in the mind of his neighbor.

CHAPTER IV.

And again he began to teach by the sea. If we examine the Gospel of Matthew, it is indeed clear that this teaching of the Lord by the sea was held on the same day on which the previous discourse in the house was delivered. For once that sermon was finished, Matthew immediately added, saying: On that day, going out of the house, he sat beside the sea, and great crowds gathered to him, etc. (Matth. XIII). But not only the deeds and words of the Lord, but also the journeys and places in which he works his miracles and preaches, are full of heavenly mysteries.

Post sermonem quippe in domo habitum, ubi nefanda blasphemia daemonium habere dictus est egrediens docebat ad mare, ut ostenderet se, relicta ob culpam perfidiae Judaea, ad gentes salvandas esse transiturum. Gentilium namque superba et incredula diu corda merito tumidis amarisque fluctibus maris assimilantur. Domum vero Domini perfidam fuisse Judaeam quis nesciat? Sed relicta domo in qua blasphemias perpessus est impiorum, coepit docere ad mare, quia derelicta ob incredulitatem Synagoga, ad colligendam per apostolos populi gentilis multitudinem venit. Unde apte praemittitur, quod eo in domo praedicante, mater ac fratres ejus foris steterunt et quasi agniti ab illo non sint, ac sic de domo exiens ad mare docturus transierit, quia postquam Synagoga ad custodiam se litterae foris fixit, internisque dominicae fidei arcanis figuras legis anteponere maluit, Dominus sacramenta salutis quae illa spreverat, externis per orbem nationibus contulit.

Et congregata est ad eum turba multa, ita ut in navem ascendens sederet in mari, et omnis turba circa mare super terram erat; et docebat eos in parabolis multa. Quod turba multa ad Dominum docentem ad mare congregata est, significat frequentiam populorum praedicantibus apostolis ad fidem veritatis confluentium. Quod vero ipse navem ascendens sedebat in mari, praefigurabat Ecclesiam in medio nationum non credentium et contradicentium aedificandam. Quasi enim Dominus sedet in navi, medio in mari posita, cum mentes fidelium inter fideles commorantium gratia suae visitationis illustrat, dilectamque sibi in his mansionem consecrat. Porro, turba quae circa mare super terram posita, verbis Domini auscultabat, ita ut nec fluctibus maris tangeretur, nec cum illo in navi transcensis fluctibus sederet, illorum aptissime gestat figuram qui nuper ad audiendum verbum convenerant. Et quidem pietate animi a reproborum amaritudine, obscuritate, instabilitate, secreti sunt, sed necdum coelestibus mysteriis quae desiderant imbuti.

For after the sermon held in the house, where he was said, by nefarious blasphemy, to have a demon, going out he taught by the sea, in order to show that, Judea having been abandoned on account of the guilt of its faithlessness, he was going to pass over to save the Gentiles. For the proud and long unbelieving hearts of the Gentiles are rightly compared to the swelling and bitter waves of the sea. But who does not know that the faithless house of the Lord was Judea? But having left the house in which he endured the blasphemies of the impious, he began to teach by the sea, because, the Synagogue having been abandoned on account of its unbelief, he came to gather, through the apostles, the multitude of the gentile people. Whence it is fittingly stated beforehand that, while he was preaching in the house, his mother and brothers stood outside and were, as it were, not acknowledged by him, and thus, going out of the house, he passed on to teach by the sea, because after the Synagogue fixed itself outside in the keeping of the letter, and preferred to set the figures of the law before the inward mysteries of the Lord's faith, the Lord bestowed upon the nations outside, throughout the world, the sacraments of salvation which she had despised.

And a great crowd gathered to him, so that, going up into a boat, he sat in the sea, and the whole crowd was on the land around the sea; and he taught them many things in parables. That a great crowd gathered to the Lord teaching by the sea signifies the throng of peoples flocking to the faith of truth as the apostles preached. But that he himself, going up into the boat, sat in the sea, prefigured the Church that was to be built in the midst of unbelieving and contradicting nations. For the Lord, as it were, sits in the boat placed in the midst of the sea, when he illumines with the grace of his visitation the minds of the faithful who dwell among the faithful, and consecrates for himself a beloved dwelling in them. Moreover, the crowd which, placed on the land around the sea, listened to the words of the Lord, so that it was neither touched by the waves of the sea, nor sat with him in the boat having crossed over the waves, most fittingly bears the figure of those who had lately come together to hear the word. And indeed by the piety of their minds they are set apart from the bitterness, obscurity, and instability of the reprobate, but not yet imbued with the heavenly mysteries which they desire.

Et dicebat illis in doctrina sua: Audite; ecce exit seminans ad seminandum. Ipse Dominus in sequentibus hanc parabolam exponens, semen esse verbum Dei, seminantem vero seipsum asseverat. Quod vero dicit quia exiit seminans ad seminandum, nobis quaerendum reliquit. Exiit ergo seminans ad seminandum, quia Dominus de sinu Patris egrediens venit in mundum, ac verbum veritatis quod apud Patrem vidit, humano generi vel per seipsum, vel per eos quos instituit ipse seminavit, juxta quod in ejus laudibus dicit Abacuc, Existi in salutem populi tui, ut salvos facias christos tuos (Habac. III), id est eos quos unctione Spiritus tui consecrare, ac tui sancti nominis participes facere dignaris. Vel certe exiit ad seminandum, cum post vocatam ad fidem suam partem Synagogae electam, ad collectionem quoque gentium gratiae suae dona diffudit. Quod ipsum etiam suo itinere designavit, cum post praedicationem domi habitam ad mare docturus exiit. Denique in domo praedicans, quosdam ob blasphemiae suae scelus irremissibile deseruit; quosdam ob devotionem pietatis, matrem suam appellavit et fratres. Quod differentiam manifeste Judaeae gentis exprimit; in qua multi Domino rebelles, nonnulli sunt divina adoptione condigni.

Et dum seminat, aliud cecidit circa viam, et venerunt volucres, et comederunt illud. In Evangelio Lucae ita de hoc semine scriptum est: Aliud cecidit secus viam, et conculcatum est, et volucres coeli comederunt illud. Quaecunque ergo Dominus in hac parabola exponere dignatus est, pia fide suscipienda sunt. Quae vero tacita nostrae intelligentiae dereliquit, aeque pia intentione perquirenda ac perstringenda sunt breviter. Semen quod circa viam cecidit, duplici laesura disperiit, et ab itinerantibus scilicet conculcatum, et a volucribus raptum. Via ergo est mens assiduo malarum cogitationum meatu trita atque arefacta, ne verbi semen accipere ac germinare sufficiat; atque ideo quidquid boni seminis vicinia talis viae contigerit, perit, quia improbo pessimae cogitationis transitu conculcatum a daemonibus rapitur. Qui recte volucres coeli, sive quia coelestis spiritalisque sunt naturae, sive quia per aera volitant, appellantur.

Aliud vero cecidit super petrosa, ubi non habuit terram multam, et statim exortum est: quoniam non habebat altitudinem terrae. Et quando exortus est sol, exaestuavit, et eo quod non haberet radicem exaruit. Et hujus mysterium seminis Dominus exponit. In qua videlicet expositione discimus quia nequaquam ipsae res in una eademque significatione semper allegorice ponantur.

And he said to them in his teaching: Hear; behold, the sower went out to sow. The Lord himself, expounding this parable in what follows, asserts that the seed is the word of God, and that the sower is himself. But as to his saying that the sower went out to sow, he has left it for us to inquire into. The sower therefore went out to sow, because the Lord, coming forth from the bosom of the Father, came into the world, and sowed the word of truth which he saw with the Father into the human race, either through himself or through those whom he himself appointed, according to what Habakkuk says in his praises: You went forth for the salvation of your people, that you might save your anointed ones (Habac. III), that is, those whom you deign to consecrate by the anointing of your Spirit, and to make partakers of your holy name. Or indeed he went out to sow when, after the chosen part of the Synagogue had been called to his faith, he also poured out the gifts of his grace for the gathering of the Gentiles. This very thing he also signified by his own journey, when after the preaching held in the house he went out to teach by the sea. In fact, preaching in the house, he abandoned some on account of the unforgivable crime of their blasphemy; others, on account of the devotion of their piety, he called his mother and brothers. This clearly expresses the difference within the Jewish nation, in which many were rebellious against the Lord, while some were worthy of divine adoption.

And as he sowed, some seed fell by the way, and the birds came and ate it. In the Gospel of Luke it is written thus concerning this seed: Some fell beside the way, and was trodden down, and the birds of heaven ate it. Whatever, therefore, the Lord deigned to expound in this parable is to be received with pious faith. But what he left in silence to our understanding must likewise be sought out with pious intent and briefly touched upon. The seed that fell by the way perished through a twofold injury: it was trodden down, namely, by travelers, and snatched away by birds. The way, then, is a mind worn and dried out by the constant passage of evil thoughts, so that it is not able to receive the seed of the word and bring it to germination; and so whatever good seed happens to lie in the vicinity of such a way perishes, because, trodden down by the wicked passage of the worst thought, it is snatched away by demons. Who are rightly called the birds of heaven, either because they are of a heavenly and spiritual nature, or because they fly through the air.

But another fell upon rocky ground, where it did not have much earth, and it sprang up immediately, because it did not have depth of earth. And when the sun rose, it was scorched, and because it had no root, it withered. And the Lord expounds the mystery of this seed. In which exposition, indeed, we learn that the same things are by no means always set forth allegorically in one and the same signification.

Namque petram duritiam protervae mentis, terram lenitatem animae obedientis, solem dicit fervorem persecutionis saevientis: cum ipse alibi solem in bono ponat, dicens fulgere justos in futuro quasi solem in regno Patris eorum: et in structura domus spiritalis fodiendum in altum, terram ejiciendam, et petram in fundamento doceat esse locandam, hoc est ab intimo cordis sinu cogitationes terrenas expurgandas, et fortitudinem fidei invictae pro his in fundamento bonorum operum inferendam esse moneat. In hoc ergo loco, altitudinem terrae quae competenter exculta semen verbi debuerat excipere, probitas est animi, disciplinis coelestibus exercitati, atque ad auscultandum obediendumque divinis eloquiis regulariter instituti. Petrosa vero loca, quae tenui cespite contecta, susceptum semen cito germinare queunt, sed vim radicis figendae non habent, illa nimirum sunt praecordia quae nullis disciplinae studiis erudita, nullis tentationum probationibus emollita, dulcedine tantum auditi sermonis ac promissis coelestibus ad horam delectantur, sed in tempore tentationis recedunt; quia cum momentaneam coelestis oraculi dulcedinem insitae sibi austeritati praetendunt, quasi locus semini sancto deputatus, magnam lapidum congeriem pauca terrae humo cooperiunt. Quae ideo ad fructum pervenire justitiae non valent, quia parum eis inest desiderii salutaris quod semen vitae concipiat, et multum inest duritiae nocentis quod fructui salutis obsistat.

Et dicebat, Qui habet aures audiendi, audiat. Quoties haec admonitiuncula vel in Evangelio, vel in Apocalypsi Joannis interponitur, mysticum esse hoc quod dicitur, atque ad audiendum discendumque salubre insinuatur. Aures enim audiendi, aures sunt cordis, et sensus interiores, aures obediendi et faciendi quae jussa sunt.

Illis autem qui foris sunt in parabolis omnia fiunt, ut videntes videant, et non videant: et audientes audiant et non intelligant: ne quando convertantur, et dimittantur eis peccata. Notandum in his Domini verbis quod non solum ea quae loquebatur, verum etiam quae faciebat parabolae fuerunt, id est rerum signa mysticarum, cum dicuntur illi quibus in parabolis omnia fiebant, neque quae videbant, neque quae audiebant, ad intellectum potuisse perducere.

For he calls the rock the hardness of a stubborn mind, the earth the gentleness of an obedient soul, the sun the heat of raging persecution — whereas elsewhere he himself uses the sun in a good sense, saying that in the future the just will shine like the sun in the kingdom of their Father; and in the building of the spiritual house he teaches that one must dig deep, that the earth is to be cast out, and the rock laid in the foundation — that is, he admonishes that earthly thoughts are to be purged from the innermost recess of the heart, and that the strength of unconquered faith is to be laid in their place as the foundation of good works. In this place, then, the depth of earth which, suitably cultivated, ought to have received the seed of the word, is the uprightness of a mind trained in heavenly disciplines, and regularly instructed to hearken to and obey the divine oracles. But rocky places, which, covered with a thin layer of turf, can make the seed they receive sprout quickly, but do not have the strength to fix a root, are surely those hearts which, trained by no studies of discipline, softened by no trials of temptation, are delighted for a moment only by the sweetness of the sermon they have heard and by heavenly promises, but fall away in the time of temptation; because, in that they hold out the momentary sweetness of the heavenly oracle as a cover for their innate harshness, as though it were a place assigned for the holy seed, a small covering of earthy soil conceals a great mass of stones. These, therefore, are not able to arrive at the fruit of righteousness, because they have within them but little saving desire to conceive the seed of life, and much harmful hardness to resist the fruit of salvation.

And he said, He who has ears to hear, let him hear. As often as this little admonition is interposed either in the Gospel or in the Apocalypse of John, it is intimated that what is said is mystical, and salutary to be heard and learned. For the ears of hearing are the ears of the heart, and the interior senses, ears of obeying and of doing the things that are commanded.

But to those who are outside, all things are done in parables: that seeing they may see, and not see; and hearing they may hear, and not understand; lest at any time they should be converted, and their sins should be forgiven them. It must be noted in these words of the Lord that not only what he spoke but also what he did were parables, that is, signs of mystical realities, since those for whom all things happened in parables are said to have been unable to bring to understanding either what they saw or what they heard.

Quid enim obstaret intuentibus ne ea quae viderent ejus facta vel itinera intelligerent, si non his aliquid amplius quam carnis oculis patebat spiritualiter vellet intelligi? Illis ergo qui foris sunt, neque appropinquant pedibus Domini, ut accipiant de doctrina ejus, in parabolis omnia fiunt, et facta scilicet et verba Salvatoris, quia neque in his quae operabatur virtutibus, neque in eis quae praedicabat arcanis, eum cognoscere Deum valent. Ideoque ad remissionem peccatorum quae per gratiam fidei ipsius obtinenda est, non merentur attingere. Hi autem sunt qui circa viam, ubi seminatur verbum. Et cum audierint, confestim venit Satanas, et aufert verbum quod seminatum est in corde eorum, etc. In hac Domini expositione omnis eorum qui audire quidem verba salutis potuerunt, sed ad salutem pervenire nequeunt, distantia comprehenditur. Sunt namque qui verbum quod audiunt nulla fide, nullo intellectu, nulla saltem tentandae utilitatis occasione percipere dignantur. Quorum indisciplinatis ac duris cordibus mandatum verbum, confestim immundi spiritus quasi vitae tritae volucres semen eripiunt. Sunt qui auditi verbi et utilitatem probant, et desiderium gustant, sed ne ad id quod probant perveniant, alios hujus viae adversa terrendo, alios prospera blandiendo retardant. Quorum primos Dominus terrae petrosae, secundos comparat spinosae. Excipiuntur sane gentiles, qui ne audire quidem verba vitae merentur. Nec mirum videri debet quare spinis divitias comparaverit Dominus, cum illae pugnant, istae delectent. Recte enim spinae vocantur, quia cogitationum suarum punctionibus mentem lacerant. Et cum usque ad peccatum pertrahunt, quasi inflicto vulnere cruentant. Sed et exceptis vitiorum punctionibus, divitiarum cupido plurimum mentem devastat, ac securum esse non sinit. Cum enim quisque sollicitus invigilat, quo ordine sive arte ea quae nondum habet acquirat, qua rursum providentia ea quae jam acquisierat conservet, qua denique gloria ac dignitate acquisitorum copia perfruatur: quantis necesse est misera mens per horas singulas curarum stimulis exulceretur? Unde apte Dominus in expositione spinarum appellaturus divitias, praemisit aerumnas dicens: Et alii sunt qui in spinis seminantur, hi sunt qui verbum audiunt: et aerumnae saeculi, et deceptio divitiarum, et circa reliqua concupiscentiae introeuntes suffocant verbum: et sine fructu efficitur. Aerumnae (inquit), saeculi, et deceptio divitiarum. Quemcunque enim supervacuus divitiarum decipit appetitus, necesse est mox curarum aerumna continuarum comitans, sive etiam praecurrens, affligat. Quid enim aerumnosius illis, qui quanto plus habent, tanto plus egent, et minus sibi ipsis habere videntur?

For what would prevent those who beheld his deeds or journeys from understanding what they saw, if he did not wish something more than what lay open to the eyes of the flesh to be understood spiritually in them? To those, therefore, who are outside and do not draw near to the feet of the Lord to receive of his teaching, all things happen in parables—namely both the deeds and the words of the Savior—because neither in the miracles which he worked nor in the mysteries which he preached are they able to recognize him as God. And therefore they do not deserve to attain to the remission of sins, which is to be obtained through the grace of faith in him. And these are they by the wayside, where the word is sown. And when they have heard, immediately Satan comes, and takes away the word that was sown in their hearts, etc. In this exposition of the Lord is comprised the whole diversity of those who indeed were able to hear the words of salvation, but cannot arrive at salvation. For there are some who deign to receive the word which they hear with no faith, no understanding, not even any occasion of testing its usefulness. From their undisciplined and hardened hearts the unclean spirits immediately snatch away the word entrusted to them, like birds snatching seed from a well-trodden path. There are those who both approve the usefulness of the word they have heard and taste a desire for it, but lest they arrive at what they approve, the adversities of this way frighten some, while its prosperities, by flattering, hold others back. The Lord compares the first of these to rocky ground, and the second to thorny ground. The Gentiles, indeed, are excepted, who do not even deserve to hear the words of life. Nor should it seem strange why the Lord compared riches to thorns, since the one wound, while the other delight. For they are rightly called thorns, because they lacerate the mind with the pricks of their thoughts. And when they drag one all the way to sin, they draw blood as if by an inflicted wound. But even apart from the pricks of vices, the desire for riches devastates the mind greatly, and does not allow it to be secure. For when anyone anxiously keeps watch over by what order or skill he may acquire what he does not yet have, by what foresight, again, he may preserve what he has already acquired, and finally with what glory and dignity he may enjoy the abundance of what he has acquired—by how many stings of care must the wretched mind necessarily be ulcerated every single hour? Hence the Lord, fittingly, when about to name riches in the exposition of the thorns, put the cares first, saying: And others are they who are sown among thorns; these are they who hear the word: and the cares of the world, and the deceitfulness of riches, and the desires for other things entering in, choke the word, and it becomes fruitless. "The cares," he says, "of the world, and the deceitfulness of riches." For whomever the superfluous appetite for riches deceives, it is necessary that soon the affliction of continual cares, accompanying it or even preceding it, afflict him. For what is more wretched than those who, the more they have, the more they lack, and the less they seem to themselves to possess?

Juxta quod poetarum quidam philargyris illudens ait: Crescit amor nummi, quantum ipsa pecunia crescit. (Juven.) Quantoque feliciores non solum appetitu verarum divitiarum, verum etiam ipso contemptu falsarum, qui se esse veraciter fatentur tanquam nihil habentes, et omnia possidentes? Bene autem cum dixisset: Et aerumnae saeculi, et deceptio divitiarum, addidit: Et circa reliqua concupiscentiae. Praecipit enim Scriptura: Concupiscens sapientiam, serva mandata, et Deus praebet illam tibi. Et iterum dicit: Beatus vir qui timet Dominum, in mandatis ejus cupit nimis (Psal. CXI). Cui contra, qui, neglecta sapientia mandatisque Domini contemptis, circa reliqua concupiscens aberrat, nec fructum accipere sapientiae, nec ad gaudium potest verae beatitudinis attingere. Suffocant enim hujusmodi concupiscentiae verbum, quia importunis cogitationibus suis guttur mentis strangulant. Et dum bonum desiderium intrare ad cor non sinunt, quasi aditum flatus vitalis necant. Cui justo judicio contingit ut quantum circa reliqua concupiscit, tantum longe absit ab illo pauperum spiritu ac desiderio, quo cupiunt dissolvi, et esse cum Christo (Philip. I). Quin potius timet miser quod revera eventurum est ei, dissolvi ab hac vita, et esse cum diabolo.

Et hi sunt qui super terram bonam seminati sunt, qui audiunt verbum et suscipiunt et fructificant, unum triginta, et unum sexaginta, et unum centum. Terra bona, hoc est fidelis electorum conscientia, omnibus terrae nequam proventibus contraria facit, quia et commendatum sibi semen verbi libenter excipit, et exceptum inter adversa ac prospera constanter ad fructus usque tempora conservat. Fructificat autem, et facit unum triginta, et unum sexaginta, et unum centum. Triginta videlicet, cum fidem sanctae Trinitatis electorum cordibus insinuat. Sexaginta, cum perfectionem docet bonae operationis. Nam quia in senario numero mundi ornatus expletus est, recte per hunc bona operatio designatur. Centum, cum in universis quae agimus quaerenda nobis in regno coelesti praemia demonstrat. Centum namque quae computando in dexteram transferuntur, recte in significatione ponuntur perpetuae beatitudinis. Siquidem triginta et sexaginta in laeva adhuc manu continentur, centum transeunt ad dexteram. Quamvis enim magna sit fides, quae nobis cognitionem nostri Conditoris revelat, magna sint opera quibus fides, ne sit otiosa, consummatur, in hac tamen ambo sunt vita necessaria, praemium vero fidei et operationis, quae per dilectionem exercentur, in futura est vita sperandum.

In keeping with this, a certain one of the poets, mocking the covetous, said: "The love of money grows as much as the money itself grows." (Juvenal.) And how much happier are those who, not only by the desire for true riches, but even by the very contempt of false ones, truly confess themselves to be as having nothing, and yet possessing all things? And rightly, when he had said: "And the cares of the world, and the deceitfulness of riches," he added: "and the desires for other things." For Scripture commands: "Desiring wisdom, keep the commandments, and God will give it to you." And again it says: "Blessed is the man who fears the Lord, who greatly desires his commandments" (Ps. CXI). In contrast to this, he who, neglecting wisdom and despising the commandments of the Lord, strays into desire for other things, can neither receive the fruit of wisdom, nor attain to the joy of true blessedness. For desires of this kind choke the word, because with their importunate thoughts they strangle the throat of the mind. And while they do not allow a good desire to enter the heart, they kill, as it were, the passage of the vital breath. By a just judgment it happens to him that, the more he desires other things, the further he is from that poverty of spirit and desire of the poor, by which they long to be dissolved and to be with Christ (Phil. I). Rather, the wretched man fears what will indeed happen to him: to be dissolved from this life, and to be with the devil.

And these are they who are sown upon the good ground, who hear the word and receive it and bring forth fruit, one thirty, and one sixty, and one a hundred. The good ground, that is, the faithful conscience of the elect, acts contrary to all the produce of the wicked ground, because it both willingly receives the seed of the word entrusted to it, and, once received, constantly preserves it amid adversity and prosperity until the time of fruit-bearing. It bears fruit, moreover, and yields one thirty, and one sixty, and one a hundred. Thirty, namely, when it instills faith in the holy Trinity in the hearts of the elect. Sixty, when it teaches the perfection of good work. For since the adornment of the world was completed in the number six, good work is rightly signified by this number. A hundred, when it shows us that in all we do, rewards are to be sought by us in the heavenly kingdom. For the hundred, which in counting is transferred to the right hand, is rightly set as a signification of perpetual blessedness. For thirty and sixty are still held in the left hand, while the hundred passes over to the right. For although great is the faith which reveals to us the knowledge of our Creator, and great are the works by which faith, lest it be idle, is brought to completion, yet both of these are necessary in this present life, whereas the reward of faith and of the works which are performed through love is to be hoped for in the life to come.

Et dicebat illis: Nunquid venit lucerna, ut sub modio ponatur aut sub lecto? Nonne ut super candelabrum ponatur? Quia supra dixerat apostolis et eis qui cum illis erant: Vobis datum est nosse mysterium regni Dei: illis autem qui foris sunt, in parabolis omnia fiunt, nunc ostendit per eos, aliquando etiam caeteris idem mysterium esse revelandum, et pectus omnium qui domum Dei essent intraturi fidei flammis illustrandum. Quibus etiam verbis typice fiduciam docet praedicandi, ne quis timore carnalium incommodorum lucem scientiae, quam novit, abscondat. Modii namque et lecti nomine, vitam hanc praesentem, et carnem, in qua vivimus; lucernae autem vocabulo, verbum quo illustramur, designat. Nam quia tempus vitae nostrae sub certa divinae provisionis mensura continetur, recte modio comparatur. Lectum vero animae, corpus, in quo temporaliter inhabitans, quiescit, recte appellari posse quis non videat? Unde sanato cuidam dicitur: Surge, tolle tectum tuum, et vade in domum tuam (Matth. IX). Quod est aperte dicere: Surge de corpore negligentiae; et corpus, in cujus desideriis diutius jacebas, in exercitia bonorum operum sedulus attolle: et sic domum aeternae habitationis, praemia bonorum operum percepturus, ingredere. Qui ergo amore hujus vitae temporalis et illecebrarum carnalium, occultat verbum Dei, quasi modio vel lecto lucernam operit, quia concupiscentias carnis praeponit manifestationi veritatis, quam praedicare metuit. Super candelabrum autem ponit lucernam, qui corpus suum ministerio Dei subjicit, ut superior sit praedicatio veritatis, et inferior servitus corporis: per ipsam tamen corporis servitutem excelsior luceat doctrina, quae per officia corporalia, id est, per vocem et linguam et caeteros corporis motus, in bonis operibus insinuatur discentibus. Super candelabrum ergo ponit lucernam, cum dicit Apostolus: Non sic pugno, tanquam aerem caedens, sed castigo corpus meum, et servituti subjicio: ne forte aliis praedicans, ipse reprobus efficiar (I Cor. IX).

Non enim est aliquid absconditum, quod non manifestetur: nec factum est occultum, sed ut palam veniat. Nolite, inquit, erubescere Evangelium Dei, sed inter tenebras persecutorum, lumen verbi supra vestri corporis candelabrum levate, fixa mente retinentes illum retributionis extremae diem, quo illuminabit Dominus abscondita tenebrarum, et manifestabit cogitationes cordium. Tunc enim et vos a Deo laus, et adversarios veritatis poena manet aeterna.

And he said to them: Does a lamp come to be put under a bushel, or under a bed? Is it not that it may be put upon a lampstand? Because he had said above to the apostles and to those who were with them: To you it has been given to know the mystery of the kingdom of God; but to those who are outside, all things are done in parables, he now shows through them that this same mystery was at some time to be revealed also to the rest, and that the breast of all who were to enter the house of God was to be illumined with the flames of faith. By these words he also teaches figuratively confidence in preaching, lest anyone, through fear of carnal inconveniences, hide the light of knowledge which he possesses. For by the name of bushel and bed he designates this present life and the flesh in which we live; but by the term lamp, the word by which we are illumined. For since the time of our life is contained under a certain measure of divine providence, it is rightly compared to the bushel. But as for the bed of the soul, who does not see that the body, in which it dwells for a time and rests, can rightly be so called? Hence to a certain man who was healed it is said: Arise, take up your bed, and go into your house (Matth. IX). Which is openly to say: Arise from the body of negligence; and diligently raise up the body, in whose desires you lay for so long, to the exercise of good works: and thus enter the house of eternal habitation, about to receive the rewards of good works. He, therefore, who out of love for this temporal life and for carnal enticements hides the word of God, covers the lamp as it were with a bushel or a bed, because he prefers the desires of the flesh to the manifestation of the truth which he fears to preach. But he places the lamp upon the lampstand who subjects his body to the service of God, so that the preaching of the truth may be superior and the servitude of the body inferior: yet through this very servitude of the body the loftier doctrine may shine forth, which through the bodily offices, that is, through voice and tongue and the other movements of the body, is instilled in good works into those who are taught. He therefore places the lamp upon the lampstand when the Apostle says: I do not fight thus, as one beating the air, but I chastise my body and bring it into subjection, lest perhaps, when I have preached to others, I myself should become reprobate (I Cor. IX).

For there is nothing hidden which shall not be made manifest; nor was it made secret, but that it should come into the open. Do not, he says, be ashamed of the Gospel of God, but amid the darkness of persecutors, raise up the light of the word upon the lampstand of your body, holding fast in mind that final day of retribution, when the Lord will illumine the hidden things of darkness, and will manifest the thoughts of hearts. For then eternal praise from God awaits you, and eternal punishment awaits the adversaries of the truth.

Si quis habet aures audiendi, audiat. Si quis habet sensum intelligendi verbum Dei, non se subtrahat, non auditum ad fabulas convertat, sed scrutandis eis quae veritas dixit diligenter aurem accommodet, diligenter manus implendis eis quae jam intellexit, diligenter linguam praedicandis opportune importuneque subjiciat.

Et dicebat illis: Videte quid audiatis. In qua mensura mensi fueritis, remetietur vobis, et adjicietur vobis. Si solerter (inquit) omnia quae valetis bona facere, ac proximis intimare studetis: aderit divina pietas quae vobis, et in praesenti, sensum altiora capiendi, ac potiora gerendi, effectum conferat; et in futuro, supra id quod sperare nostis, dona vobis aeternae retributionis vere adjiciat.

Qui enim habet, dabitur illi. Et qui non habet, etiam quod habet, auferetur ab illo. Tota (inquit) intentione, verbo quod auditis, reminiscendo et scrutando operam date: quia qui amorem habet verbi, dabitur illi etiam sensus intelligendi quod amat. At qui verbi amorem non habet audiendi, etiam si vel naturali ingenio vel litterarum sibi callere videtur exercitio, nulla verae sapientiae dulcedine gaudebit. Quod etsi specialiter dictum esse videtur de apostolis, quibus charitate fideque potius datum est scire mysterium regni Dei, et de perfidis Judaeis, qui in parabolis videntes, non videbant; et audientes, non intelligebant; quod videlicet litteram legis in qua gloriabantur, essent amissuri: potest tamen et generaliter accipi quod nonnunquam lector ingeniosus negligendo se privet sapientia, quam tardus ingenio, sed studiosus, elaborando degustat.

Et dicebat illis: Sic est regnum Dei, quemadmodum si homo jactet semen in terram et dormiat; et exsurgat nocte ac die, et semen germinet et increscat dum nescit ille. Ultro enim terra fructificat, primum herbam, deinde spicam, deinde plenum frumentum in spica. Et cum se produxerit fructus, statim mittit falcem, quoniam adest tempus messis. Semen homo jactat in terram, cum cordi suo bonam intentionem inserit. Et postquam semen jactaverit, dormit, quia jam in spe boni operis quiescit. Nocte vero exsurgit ac die, quia inter adversa et prospera proficit.

If anyone has ears to hear, let him hear. If anyone has the capacity to understand the word of God, let him not withdraw himself, let him not turn his hearing to fables, but let him diligently apply his ear to searching out what the truth has spoken, diligently apply his hands to fulfilling what he has already understood, and diligently submit his tongue to preaching it, in season and out of season.

And he said to them: Take heed what you hear. With what measure you measure, it shall be measured to you again, and more shall be added to you. If, he says, you diligently strive to do all the good you can, and to make it known to your neighbors, the divine mercy will be present, which in the present life will grant you the effect of grasping higher things and accomplishing better ones, and in the life to come will truly add to you, beyond what you know how to hope for, the gifts of eternal recompense.

For to him who has, it shall be given. And from him who has not, even what he has shall be taken away. With all your attention, he says, apply yourselves, by remembering and searching out, to the word which you hear; for whoever has love of the word, to him will also be given the understanding to grasp what he loves. But he who does not have love for hearing the word, even if he seems to himself to be skilled either by natural talent or by the exercise of letters, will rejoice in none of the sweetness of true wisdom. Although this seems to have been said specifically of the apostles, to whom it was given, rather by charity and faith, to know the mystery of the kingdom of God, and of the perfidious Jews, who, seeing in parables, did not see, and hearing, did not understand—namely, that they were about to lose the letter of the law in which they gloried—it can nevertheless also be taken generally, that sometimes a talented reader deprives himself of wisdom through negligence, which one slow of intellect, but studious, tastes through diligent labor.

And he said to them: So is the kingdom of God, as if a man should cast seed into the earth, and sleep, and rise night and day, and the seed should spring up and grow, while he knows not. For the earth of itself bears fruit, first the blade, then the ear, then the full grain in the ear. And when the fruit has brought itself forth, immediately he puts in the sickle, because the time of harvest is at hand. A man casts seed into the earth when he implants a good intention in his heart. And after he has cast the seed, he sleeps, because he now rests in the hope of the good work. But he rises by night and by day, because he makes progress amid adversity and prosperity.

Et semen germinat et crescit, dum ille nescit; quia et cum adhuc metiri incrementa sua non valet, semel concepta virtus ad profectum ducitur. Et ultro terra fructificat, quia praeveniente se gratia, mens hominis spontanea ad fructum boni operis assurgit. Sed haec eadem terra primum herbam, deinde spicam, deinde plenum frumentum producit in spica. Herbam quippe producere, est inchoationis bonae adhuc teneritudinem habere. Ad spicam vero herba pervenit, cum se virtus animo concepta ad profectum boni operis pertrahit. Plenum vero frumentum in spica fructificat, quando jam in tantum virtus proficit, ut esse robusti et perfecti operis possit. Et cum se produxerit fructus, statim mittit falcem, quoniam adest tempus messis. Omnipotens enim Deus producto fructu mittit falcem, et messem suam desecat, quia cum unumquemque ad opera perfecta perduxerit, ejus temporalem vitam per emissam sententiam incidit, ut granum suum ad coelestia horrea perducat. Cum ergo desideria bona concipimus, semen in terram mittimus. Cum vero operari recta incipimus, herba sumus. Cum autem ad perfectum boni operis crescimus, ad spicam pervenimus. Cum in ejusdem operationis perfectione solidamur, jam plenum frumentum in spica proferimus. Nullus itaque ad bonum propositum adhuc in mentis teneritudine esse conspicitur, quia frumentum Dei ab herba incipit ut granum fiat.

Et dicebat: Cui assimilabimus regnum Dei, aut cui parabolae comparabimus illud? Sicut granum sinapis, quod cum seminatum fuerit in terra, minus est omnibus seminibus quae sunt in terra. Regnum Dei praedicatio Evangelii est, et notitia Scripturarum quae ducit ad vitam, et de qua dicitur ad Judaeos: Auferetur a vobis regnum Dei, et dabitur genti facienti fructus ejus. Simile est ergo hujuscemodi regnum grano sinapis, quod, juxta Evangelium Matthaei, accipiens homo seminavit in agro suo (Matth. XIII). Homo qui seminat a plerisque Salvator intelligitur, quod in animis credentium seminet. Ab aliis homo ipse seminans in terra sive agro suo, hoc est in semetipso, et in corde suo. Quis est iste qui seminat, nisi sensus noster, et animus? Qui suscipiens granum praedicationis, et fovens sementem humore fidei, facit in agro sui pectoris pullulare.

Quod cum seminatum, inquit, fuerit in terra, minus est omnibus seminibus quae sunt in terra. Et cum seminatum fuerit, ascendit et fit majus omnibus oleribus, et facit ramos magnos, ita ut possint sub umbra ejus aves coeli habitare. Praedicatio Evangelii minima est in omnibus disciplinis.

And the seed germinates and grows while he does not know it, because even when he is not yet able to measure its increase, the virtue once conceived is led on to progress. And the earth of itself bears fruit, because, grace going before it, the mind of man rises of its own accord to the fruit of the good work. But this same earth produces first the blade, then the ear, then the full grain in the ear. For to produce the blade is still to possess the tenderness of a good beginning. But the blade arrives at the ear when the virtue conceived in the mind draws itself on toward the progress of the good work. But the full grain fructifies in the ear when the virtue has now progressed so far that it can belong to a robust and perfect work. And when the fruit has brought itself forth, immediately he puts in the sickle, because the time of harvest is at hand. For almighty God, once the fruit has been produced, puts in the sickle and cuts down his harvest, because when he has brought each one to perfect works, he cuts short his temporal life by the sentence he has pronounced, so that he may bring his grain to the heavenly granaries. When, therefore, we conceive good desires, we cast the seed into the earth. But when we begin to work rightly, we are the blade. But when we grow to the perfection of the good work, we arrive at the ear. When we are made firm in the perfection of that same work, we already bring forth the full grain in the ear. No one, therefore, is to be despised who as yet is seen to be in the tenderness of mind with regard to a good purpose, since the grain of God begins from the blade, that it may become grain.

And he said: To what shall we liken the kingdom of God, or to what parable shall we compare it? As a grain of mustard seed, which, when it is sown in the earth, is less than all the seeds that are in the earth. The kingdom of God is the preaching of the Gospel, and the knowledge of the Scriptures which leads to life, and of which it is said to the Jews: The kingdom of God shall be taken away from you, and shall be given to a nation bringing forth its fruits. Such a kingdom, then, is like a grain of mustard seed, which, according to the Gospel of Matthew, a man took and sowed in his field (Matth. XIII). The man who sows is understood by most to be the Savior, in that he sows in the souls of believers. By others, he is understood as man himself, sowing in the earth or in his own field, that is, in himself, and in his own heart. Who is this that sows, but our sense and mind? Who, receiving the grain of preaching, and fostering the seed with the moisture of faith, makes it sprout in the field of his own breast.

Which, he says, when it is sown in the earth, is less than all the seeds that are in the earth. And when it has been sown, it grows up and becomes greater than all herbs, and puts forth great branches, so that the birds of the air can dwell under its shadow. The preaching of the Gospel is the least of all disciplines.

Ad primam quippe doctrinam fidem non habet veritatis, hominem Dominum Deum mortuum et scandalum crucis praedicans. Confer hujuscemodi doctrinam dogmatibus philosophorum, et libris eorum et splendori eloquentiae compositionique sermonum, et videbis quanto minor sit caeteris seminibus sementis Evangelii. Sed illa cum creverint, nihil mordax, nihil vividum, nihil vitale demonstrat. Totum flaccidum marcidumque ebullit in olera et in herbas, quae arescunt et corruunt. Haec autem praedicatio quae parva videbatur in principio, vel cum in anima credentis, vel cum in toto mundo sata fuerit, non exsurgit in olera, sed crescit in arborem, ut in aliis Evangelistis apertissime dicitur. Ascendit ergo granum sinapis seminatum in terra sive agro Domini, et de olere mutatur in arborem, cujus natura est altitudine, amplitudine, annositate, herbarum omnium transcendere naturam. Magna est enim hujus altitudo arboris, quia mentes auditorum suorum praedicatio Evangelii ad appetenda coelestia sustollit. Diffusa est ramis, quia per praedicatores ex sese nascentes, totius mundi terminos occupavit. Diuturnitate praeminet, quia veritas quam praedicat, nullo unquam fine delebitur. Sub umbra illius volucres coeli habitant, quoniam animae fidelium quae ad coelestia per desiderium volare, et neglectis temporalium rerum cupiditatibus sursum cor habere consueverunt, juxta Psalmistae vocem: In protectione alarum Domini sperabunt (Psal. XC). Unde et sponsa in Canticis canticorum, hoc est una de multis animabus collecta sanctorum Ecclesia, gloriatur et dicit: Sub umbra illius, quem desiderabam, sedi, et fructus ejus dulcis gutturi meo (Cant. II). Quod est aperte dicere: Sub protectione illius quem videre desiderabam, me caeterorum solatio destitutam subjeci, et gaudium aspectus ac praesentia illius dulcis cordi meo, quidquid extra illum est me contemnere, imo fastidire coegit.

Et talibus multis parabolis loquebatur eis verbum, prout poterant audire. Sine parabola autem non loquebatur eis. Seorsum autem discipulis suis disserebat omnia. Non hoc ita dictum est quasi nullum apertum ad turbas sermonem fecerit, sed per solas parabolas locutus eis fuerit: verum ita potius, quia nullus facile sermo ejus invenitur, in quo non aliquid parabolarum sit intermistum.

For at first it does not have the credibility of truth, preaching a man, the Lord God, dead, and the scandal of the cross. Compare such a teaching with the dogmas of the philosophers, and their books, and the splendor of eloquence and the composition of their discourses, and you will see how much smaller the seed of the Gospel is than the other seeds. But when those have grown, they show nothing pungent, nothing lively, nothing vital. The whole thing bursts forth flabby and withered into herbs and grasses, which wither and fall away. But this preaching, which seemed small at the beginning, whether sown in the soul of the believer or in the whole world, does not rise up into herbs, but grows into a tree, as is most clearly said in the other Evangelists. The grain of mustard seed, then, sown in the earth or the field of the Lord, rises up, and from an herb is changed into a tree, whose nature it is to surpass the nature of all herbs in height, breadth, and longevity. For great is the height of this tree, because the preaching of the Gospel lifts up the minds of its hearers to desire heavenly things. It is spread abroad with branches, because through preachers born from itself, it has occupied the ends of the whole world. It excels in duration, because the truth which it preaches will never be destroyed by any end. Under its shadow the birds of the air dwell, since the souls of the faithful are accustomed to fly by desire toward heavenly things, and, disregarding the cravings of temporal things, to keep their heart lifted up, according to the word of the Psalmist: They shall hope in the protection of the wings of the Lord (Psal. XC). Whence also the bride in the Song of Songs, that is, the Church of the saints gathered from many souls, glories and says: Under his shadow, whom I desired, I sat down, and his fruit was sweet to my throat (Cant. II). Which is openly to say: Under the protection of him whom I desired to see, I placed myself, destitute of the comfort of all else, and the joy of his sight and presence, sweet to my heart, compelled me to despise, indeed to loathe, whatever is apart from him.

And with many such parables he spoke the word to them, as they were able to hear it. But without a parable he did not speak to them. But apart, he explained all things to his disciples. This is not said as though he made no plain discourse to the crowds, but spoke to them only through parables; but rather in this sense, that scarcely any discourse of his is easily found in which something of parables is not intermingled.

LIBER SECUNDUS.

Et ait illis illa die cum sero esset factum: Transeamus contra. Et dimittentes turbam, assumunt eum, ita ut erat in navi, et aliae naves erant cum illo. In hac navigatione Dominus, utramque, unius ejusdemque suae personae naturam dignatur ostendere, dum ipse qui ut homo dormit in navi, furorem maris verbo compescit ut Deus. Porro, juxta allegoriam mare quod cum suis transire desiderat, tenebrosus amarusque saeculi praesentis aestus accipitur. Navicula autem quam ascendit, nulla melius quam sacratissimae passionis ipsius intelligitur arbor. Cujus beneficio quique fideles adjuti, transcensis mundi fluctibus, ad habitationem patriae coelestis, quasi ad stabilitatem securi littoris perveniunt. Aliae autem naves quae fuisse dicuntur cum Domino, nec tamen in altum ductae, vel aliquid tempestatis pertulisse narrantur, illos nimirum significans qui ita fide dominicae crucis imbuti sunt, ut necdum turbine tribulationum pulsati, tantum in pace Ecclesiae suscepta fidei mysteria conservent; vel certe qui post crebras tentationum procellas aliquantula ad tempus serenitate concessae pacis utuntur. Incertum namque est naves illae utrum nuper factae in portum deductae sint, an post experta maris pericula ad portum reductae. Unde utrosque recte possunt designare, et eos videlicet qui necdum sunt tentationibus probati, et illos qui post examinationem crebram tribulationum pro Christo aliquantum sopitis tentationibus, sunt rerum tranquillitate potiti.

Et facta est procella magna venti, et fluctus mittebatur in navem, ita ut impleretur navis. Et erat ipse in puppi super cervical dormiens. Discipulis navigantibus Christus obdormivit: quia calcantibus saeculum fidelibus futurique regni quietem animo meditantibus, et vel secundo Spiritus sancti flatu, vel remigio proprii conatus, infidos mundi fastus certatim post terga jactantibus, tempus subito dominicae passionis advenit. Unde bene hoc sero facto gestum fuisse perhibetur, ut veri solis occubitum non sola Domini dormitio, sed et ipsa decedentis lucis hora significet. Ascendente autem illo puppim crucis, qua somnum mortis caperet, fluctus blasphemantium persecutorum daemoniacis excitati procellis, assurgunt. Quibus tamen non ipsius patientia turbatur, sed discipulorum imbecillitas concutitur, trepidat, periclitatur.

BOOK TWO.

And he said to them that day, when evening had come: Let us pass over to the other side. And leaving the crowd, they took him just as he was in the boat, and other boats were with him. In this voyage the Lord deigns to show both natures of his one and the same person, since he who as man sleeps in the boat calms the fury of the sea with a word as God. Furthermore, according to allegory, the sea which he desires to cross with his own is understood as the dark and bitter turmoil of the present age. The little boat which he boards is understood as nothing better than the wood of his most sacred passion. By whose benefit all the faithful, being helped, having crossed over the waves of the world, arrive at the dwelling of the heavenly homeland, as at the stability of a safe shore. But the other boats which are said to have been with the Lord, yet are not narrated to have been led into the deep, or to have endured any storm, doubtless signify those who are so imbued with faith in the Lord's cross that, not yet buffeted by the whirlwind of tribulations, they merely preserve the mysteries of the faith received in the peace of the Church; or indeed those who, after frequent storms of temptations, enjoy for a time some measure of the serenity of granted peace. For it is uncertain whether those boats, newly built, were brought into port, or were brought back to port after having experienced the dangers of the sea. Hence they can rightly designate both: namely, those who have not yet been tested by temptations, and those who, after frequent trial of tribulations for Christ, with temptations somewhat lulled, have obtained for a time the tranquility of things.

And a great storm of wind arose, and the waves were beating into the boat, so that the boat was being filled. And he himself was in the stern, sleeping on a cushion. While the disciples were sailing, Christ fell asleep: because, while the faithful tread down the world and meditate in their mind on the rest of the kingdom to come, and, whether by the favoring breath of the Holy Spirit or by the oars of their own effort, eagerly cast the treacherous pride of the world behind their backs, the time of the Lord's passion suddenly arrived. Hence it is rightly recorded that this happened when evening had come, so that not only the Lord's sleep but the very hour of the departing light might signify the setting of the true sun. But as he ascended the stern of the cross, on which he was to take the sleep of death, the waves of the blaspheming persecutors, stirred up by demonic storms, rise up. Yet by these his patience is not disturbed, but the weakness of the disciples is shaken, trembles, and is imperiled.

Et excitant eum, et dicunt ei: Magister, non ad te pertinet, quia perimus? Et excitant Dominum discipuli, ne eo dormiente fluctuum feritate dispereant, quia cujus mortem viderant, maximis votis resurrectionem quaerebant, ne si diutius ipse morte carnis sopiretur, eorum mens spiritali in perpetuum morte periret. Unde bene sequitur:

Et exsurgens comminatus est vento, et dixit mari: Tace, obmutesce. Et cessavit ventus, et facta est tranquillitas magna. Vento quippe exsurgens comminatus est, quia resurrectione celebrata diaboli superbiam stravit, dum per mortem destruit eum qui habebat mortis imperium. Mare quoque silere praecepit, ac tranquillitatem reduxit, quia vesanam Judaeorum rabiem, quae caput quatiens clamaverat: Si Filius Dei est, descendat nunc de cruce, et credimus ei (Matth. XXVII), mortem superando ac de sepulcro resurgendo dejecit. Ubi notandum juxta litteram quod omnes creaturae sentiant Creatorem. Quibus enim increpatur et imperatur, sentiunt imperantem. Non errore haereticorum, qui omnia putant animantia, sed majestate Conditoris. Quae enim apud nos insensibilia, illi sensibilia sunt.

Et ait illis: Quid timidi estis? Necdum habetis fidem. Recte arguuntur, qui praesente Christo timebant, cum utique qui ei adhaeserit, perire non possit. Cui simile est hoc quod post mortis somnium, discipulis apparens exprobravit incredulitatem illorum et duritiam cordis, qui his, quia viderant eum resurrexisse, non crediderunt (Marc. ult.). Iterumque dixit ad eos: O stulti et tardi corde ad credendum in omnibus quae locuti sunt prophetae. Nonne haec oportuit pati Christum, et ita intrare in gloriam suam (Luc. ult.)? Ac si per metaphoram navigii diceret: Nonne oportuit Christum soporari, verrentibus undique fluctibus navem in qua dormiebat, et ita expergefactum sedatis extemplo tumidis gurgitum aestibus, divinitatis suae cunctis patefacere virtutem? Et timuerunt timore magno, et dicebant ad alterum: Quis putas est iste? Quia ventus et mare obediunt ei. Matthaeus ita scribit: Porro homines mirati sunt dicentes: Qualis est hic? etc. Non ergo discipuli, sed nautae et caeteri qui in navi erant mirabantur, et de ejus, cui ventus et mare obediret, persona dubitabant. Sin autem quis contentiose voluerit eos qui mirabantur fuisse discipulos, respondebimus recte homines appellatos, quia necdum potentiam noverant Salvatoris. Et nos quoque singuli cum signo dominicae crucis imbuti, saeculum relinquere disponimus, navem profecto cum Jesu conscendimus, mare transire conamur.

And they wake him, and say to him: Master, does it not concern you that we are perishing? And the disciples wake the Lord, lest, while he sleeps, they perish by the ferocity of the waves, because they, who had seen his death, sought his resurrection with the greatest longing, lest, if he himself were lulled longer in the death of the flesh, their mind should perish forever in spiritual death. Hence it rightly follows:

And rising up he rebuked the wind, and said to the sea: Peace, be still. And the wind ceased, and there was a great calm. For rising up he rebuked the wind, because, having accomplished the resurrection, he laid low the pride of the devil, since through death he destroyed him who held the power of death. He also commanded the sea to be silent, and restored calm, because he cast down the raging madness of the Jews, who, shaking their heads, had cried out: If he is the Son of God, let him now come down from the cross, and we believe him (Matth. XXVII), by overcoming death and rising from the tomb. Here it is to be noted, according to the letter, that all creatures perceive their Creator. For those things which are rebuked and commanded perceive the one commanding. Not through the error of heretics, who think all things are animate, but through the majesty of the Maker. For the things which among us are insensible are sensible to him.

And he said to them: Why are you fearful? You do not yet have faith. They are rightly reproved who feared while Christ was present, since he who has clung to him cannot possibly perish. Similar to this is what, appearing to the disciples after the sleep of death, he reproached in them: their unbelief and hardness of heart, in that they did not believe those who had seen him risen (Mark, last chapter). And again he said to them: O foolish ones, and slow of heart to believe all the things that the prophets have spoken. Was it not necessary for Christ to suffer these things, and so to enter into his glory (Luke, last chapter)? As if he were saying, through the metaphor of the ship: Was it not necessary that Christ be lulled to sleep, while the waves swept on every side the ship in which he slept, and that thus, awakened, with the swollen surges of the deep at once stilled, he should reveal to all the power of his divinity? And they feared with great fear, and said to one another: Who do you think this is? For the wind and the sea obey him. Matthew writes thus: Moreover the men marveled, saying: What manner of man is this? etc. It was not, then, the disciples, but the sailors and the others who were in the ship who marveled, and were in doubt about the person of him whom the wind and the sea obeyed. But if anyone should insist contentiously that those who marveled were the disciples, we shall answer that they were rightly called men, because they did not yet know the power of the Savior. And we too, each of us, imbued with the sign of the Lord's cross, resolve to leave the world; we surely board the ship with Jesus, and strive to cross the sea.

Sed qui non dormitabit, neque obdormiet, Israel custodiens semper, nobis tamen saepe navigantibus, quasi inter aequoris fremitus obdormivit, quando crebrescente inter medios virtutum nisus, vel immundorum spirituum, vel hominum paucorum, vel ipso nostrarum cogitationum impetu fidei splendor obtenebrescit, spei celsitudo contabescit, amoris flamma refrigescit. Verum inter hujusmodi procellas ad illum necesse est gubernatorem curramus, illum sedulo excitemus, qui non serviat sed imperet ventis. Mox tempestates compescet, refundet tranquillitatem, portum salutis indulgebit.

CAPUT V.

Et venerunt trans fretum maris in regionem Gerasenorum. Gerasa est urbs insignis Arabiae trans Jordanem, juncta monti Galaad, quem tenuit tribus Manassae non longe a stagno Tiberiadis, in quod porci praecipitati sunt. Significat autem nationem gentium, quam post somnum passionis, resurrectionisque suae gloriam missis praedicatoribus Salvator est visitare dignatus. Unde bene Gerasa, sive Gergesii (ut quidam legunt) colonum ejiciens, sive, advena propinquans, interpretatur; videlicet insinuans quia gentium populus et eum a quo nequiter incolebatur hostem de suo corde repulerit, et qui erat longe, factus sit prope in sanguine Christi.

Et exeunte eo de navi, statim occurrit ei de monumentis homo in spiritu immundo, qui domicilium habebat in monumentis. Homo iste qui spiritu vexabatur immundo, et Domino vesanus, sed mox curandus occurrit, figuram habet populi gentilis, qui usque ad tempora dominicae incarnationis, daemonicis delusus doctrinis idola pro Deo colebat. Qui domicilium habebat in monumentis, quia in mortuis operibus, hoc est in peccatis delectabatur. Quid enim sunt corpora perfidorum, nisi quaedam defunctorum sepulcra, in quibus non Dei habitat sermo, sed anima peccatis mortua recluditur?

Et neque catenis jam quisquam eum poterat ligare, quoniam saepe compedibus et catenis vinctus dirupisset catenas, et compedes comminuisset. Et nemo poterat eum domare. Catenis et compedibus graves et durae leges significantur gentium, quibus et in eorum republica peccata cohibentur. Ruptisque catenis (ut Lucas scribit) agebatur a daemonio in deserto, qui etiam ipsis transgressis legibus ad ea scelera cupiditate ducebatur quae jam vulgarem consuetudinem excederent.

But he who will not slumber, nor sleep, who ever keeps watch over Israel, has nonetheless, for us who often sail, as it were fallen asleep amid the roaring of the sea, when, amid the swelling struggle of powers — whether of unclean spirits, or of a few men, or of the very onrush of our own thoughts — the splendor of faith grows dim, the loftiness of hope wastes away, the flame of love grows cold. But amid such storms it is necessary that we run to that helmsman, that we diligently rouse him, who does not serve the winds but commands them. Soon he will still the storms, restore calm, and grant the harbor of salvation.

CHAPTER V.

And they came across the strait of the sea into the region of the Gerasenes. Gerasa is a notable city of Arabia beyond the Jordan, joined to Mount Gilead, which the tribe of Manasseh held, not far from the lake of Tiberias, into which the swine were cast headlong. Now it signifies the nation of the Gentiles, which the Savior deigned to visit by sending preachers, after the sleep of his passion and the glory of his resurrection. Whence Gerasa, or Gergesa (as some read it), is rightly interpreted as "casting out the settler," or "the stranger drawing near"; namely, signifying that the people of the Gentiles both drove out from their heart the enemy by whom they had wickedly been inhabited, and that, having been far off, they were made near in the blood of Christ.

And as he went out of the boat, immediately there met him from among the tombs a man with an unclean spirit, who had his dwelling among the tombs. This man who was vexed by an unclean spirit, and, raging, ran to meet the Lord, but was soon to be healed, bears the figure of the Gentile people, who, until the time of the Lord's incarnation, deceived by demonic teachings, worshiped idols in place of God. He had his dwelling among the tombs, because he took delight in dead works, that is, in sins. For what are the bodies of the faithless but a kind of tombs of the dead, in which the word of God does not dwell, but a soul dead in sins is enclosed?

And now no one could bind him even with chains, because, having often been bound with fetters and chains, he had burst the chains and broken the fetters in pieces. And no one could tame him. By chains and fetters are signified the heavy and harsh laws of the Gentiles, by which sins were also restrained in their commonwealth. And with the chains broken (as Luke writes) he was driven by the demon into the desert, since even having transgressed those very laws he was led by desire to those crimes which now exceeded common custom.

Et semper nocte ac die in monumentis et in montibus erat, et clamans, et concidens se lapidibus. Semper nocte ac die furebat daemoniosus, quia gentilitas sive adversis rerum casibus laboraret, seu pax et prosperitas aliqua mundi blandientis arrideret, nequaquam a servitio malignorum spirituum collum mentis excutere noverat, sed per operum foeditatem quasi in monumentis jacebat, per factum superbiae in montium jugis errabat, per verba durissimae infidelitatis, quasi arreptis furibunda cautibus, seipsam concidebat. Sed attestante Joanne Baptista Dominus de lapidibus suscitavit filios Abrahae, dum dura infidelium corda ad gratiam pietatis convertit.

Videns autem Jesum a longe cucurrit, et adoravit eum, et clamans voce magna dixit: Quid mihi et tibi, Jesu fili Dei altissimi? Quanta Arii vesania Jesum creaturam et non Deum credere, quem Filium Dei altissimi daemones credunt et contremiscunt! Quae impietas Judaeorum, eum dicere in principe daemoniorum ejecisse daemonia, quem ipsa daemonia fatentur nihil secum habere commune! Qui hoc ipsum, quod tunc per daemoniaci clamare furorem, postmodum in delubris idolorum dicere et confiteri non cessarunt, Jesum videlicet esse Christum Filium Dei altissimi, nec sese aliquid cum illo pacis aut societatis habere.

Adjuro te per Deum, ne me torqueas. Dicebat enim illi: Exi, spiritus immunde, ab homine. Hostis humanae salutis non exiguum sibi ducit esse tormentum ab hominis laesione cessare, quantoque hunc diutius possidere solebat, tanto difficilius dimittere consentit.

Unde studendum summopere est ut et si quando, ut homines, a diabolo superemur, mox ejus laqueos evitare satagamus, ne si aliquanto tardius ejus viribus resistatur, laboriosius quandoque pellatur.

Et interrogabat eum: Quod tibi nomen est? Et dicit ei: Legio nomen mihi est, quia multi sumus. Non velut inscius nomen inquirit, sed ut confessa publice peste quam furens tolerabat, virtus curantis gratior emicaret. Sed et nostri temporis sacerdotes, qui per exorcismi gratiam daemones ejicere norunt, solent dicere patientes non aliter curari, nisi quantum sapere possunt, omne quod ab immundis spiritibus visu, auditu, gustu, tactu, vel alio quolibet corporis, aut animi sensu vigilantes dormientesve pertulerint, confitendo patenter exponant.

Quod vero dicebat spiritus, Legio nomen mihi est, quia multi sumus, significat populum gentium non uni cuilibet, sed innumeris ac diversis idololatriae cultibus esse mancipatum.

And always, night and day, he was among the tombs and in the mountains, crying out and cutting himself with stones. The demoniac was always raging night and day, because the pagan world, whether it labored under adverse turns of fortune, or some peace and prosperity of the flattering world smiled upon it, in no way knew how to shake the neck of its mind free from the servitude of evil spirits; but through the foulness of its works it lay, as it were, among the tombs; through the deed of pride it wandered on the ridges of the mountains; through words of the harshest unbelief, as though it had seized flints in fury, it cut itself to pieces. But, as John the Baptist bears witness, the Lord raised up sons of Abraham from stones, when he converted the hard hearts of unbelievers to the grace of piety.

But seeing Jesus from afar, he ran and worshiped him, and crying out with a loud voice said: What have I to do with you, Jesus, Son of the Most High God? How great the madness of Arius, to believe Jesus a creature and not God, whom the demons believe to be the Son of the Most High God and tremble at! What impiety of the Jews, to say that he cast out demons by the prince of demons, whom the demons themselves confess to have nothing in common with them! For this very thing which they then cried out through the fury of the demoniac, they afterward did not cease to say and confess in the shrines of the idols: namely, that Jesus is the Christ, Son of the Most High God, and that they have nothing of peace or fellowship with him.

I adjure you by God, do not torment me. For he was saying to him: Come out of the man, unclean spirit. The enemy of human salvation considers it no small torment for himself to cease from injuring man, and the longer he was accustomed to possess him, the more difficultly does he consent to let him go.

Whence we must strive with the utmost care that, if ever, being human, we are overcome by the devil, we hasten at once to endeavor to escape his snares, lest, if his strength be resisted somewhat too late, he be at some time driven out with greater labor.

And he asked him: What is your name? And he says to him: My name is Legion, for we are many. He does not ask the name as one ignorant of it, but so that, the plague which the raging man endured being publicly confessed, the power of the healer might shine forth more graciously. But also the priests of our own time, who know how to cast out demons through the grace of exorcism, are accustomed to say that sufferers are not healed otherwise than to the extent they are able, by openly setting forth in confession everything that, whether waking or sleeping, they have endured from unclean spirits by sight, hearing, taste, touch, or any other bodily or mental sense.

But that the spirit said, "My name is Legion, for we are many," signifies that the people of the nations were enslaved not to any single thing, but to countless and diverse cults of idolatry.

Cui contra scriptum est, quod multitudinis credentium erat cor unum, et anima una (Act. IV). Unde bene in Babylonis constructione linguarum unitas per spiritum superbiae scissa, in Jerosolyma est per gratiam sancti linguarum varietas adunata. Et illa confusio, haec visio pacis interpretatur, quia videlicet electos in pluribus linguis et gentibus una fides ac pietas toto orbe pacificando confirmat; reprobos autem plures sectae quam linguae dissociando confundunt.

Et deprecabatur eum multum, ne se expelleret extra regionem. In Evangelio Lucae ita scriptum est: Et rogabant eum, ne imperaret illis, ut in abyssum irent. Sciebant ergo daemones aliquando futurum ut per adventum Domini mitterentur in abyssum, non ipsi futura praedivinantes, sed prophetarum de se dicta recolentes. Ideoque gloriam dominici adventus, quam mirabantur, ad suam pertimescebant tendere damnationem.

Erat autem ibi circa montem grex porcorum magnus pascens. Et deprecabantur eum spiritus, dicentes: Mitte nos in porcos, ut in eos introeamus. Et concessit eis statim Jesus. Ideo permisit, quod petebant, daemonibus, ut per interfectionem porcorum, hominibus salutis occasio praeberetur. Pastores enim ista cernentes, statim nuntiant civitati. Erubescat Manichaeus. Si de eadem substantia et ex eodem auctore hominum bestiarumque sunt animae, quomodo ob unius hominis salutem duo millia porcorum suffocantur. In quorum tamen interitu figuraliter homines immundi, vocis et rationis expertes, judicantur, qui in monte superbiae pascentes, lutulentis oblectantur in actibus. Talibus enim per cultus idolorum possunt daemonia dominari. Nam nisi quis porci more vixerit, non in eum diabolus accipiet potestatem, aut ad probandum tantum, non autem etiam ad perdendum accipiet.

Et exeuntes spiritus immundi introierunt in porcos, et magno impetu grex praecipitatus est in mare ad duo millia, et suffocati sunt in mari. Significat quod jam clarificata Ecclesia, et liberato populo gentium a dominatione daemoniorum, in abditis agunt sacrilegos ritus suos, qui Christo credere noluerunt, caeca et profunda curiositate submersi. Et notandum quod spiritus immundi in porcos irent, nisi hoc illis benignus ipse Salvator petentibus, quos certe in abyssum posset relegare, concederet. Rem necessariam docere nos volens, ut scilicet noverimus eos multo minus posse sua potestate nocere hominibus, qui nec pecoribus qualibuscunque potuerunt. Hanc autem potestatem Deus bonus occulta justitia dare nobis potest, injusta non potest.

Against this it is written that the multitude of believers had one heart and one soul (Acts IV). Whence rightly, just as in the building of Babylon the unity of tongues was rent apart through the spirit of pride, so in Jerusalem the variety of tongues was united through the grace of the Holy Spirit. And that event is interpreted as confusion, this one as the vision of peace, because clearly one faith and piety, bringing peace throughout the whole world, confirms the elect amid many tongues and nations, whereas it confounds the reprobate, dissociating them into more sects than tongues.

And he begged him earnestly not to send him out of the region. In the Gospel of Luke it is written thus: "And they begged him not to command them to go into the abyss." The demons knew, therefore, that at some time it would come to pass that through the coming of the Lord they would be sent into the abyss, not foreseeing the future themselves, but recalling what the prophets had said concerning them. And therefore they feared that the glory of the Lord's coming, which they marveled at, was tending toward their own damnation.

Now there was there, near the mountain, a great herd of swine feeding. And the spirits begged him, saying: "Send us into the swine, that we may enter into them." And Jesus immediately granted it to them. He therefore permitted to the demons what they were asking, so that through the destruction of the swine an occasion of salvation might be afforded to men. For the herdsmen, seeing these things, immediately reported them to the city. Let the Manichean blush with shame. If the souls of men and of beasts are of the same substance and from the same author, how is it that for the salvation of one man two thousand swine are drowned? Yet in their destruction unclean men, devoid of voice and reason, are figuratively signified—men who, feeding on the mountain of pride, take delight in muddy deeds. For over such men the demons are able to dominate through the cults of idols. For unless someone lives after the manner of a swine, the devil will not receive power over him, or he will receive it only for testing, but not also for destroying.

And the unclean spirits, going out, entered into the swine, and the herd, about two thousand, rushed headlong with great violence into the sea, and were drowned in the sea. This signifies that, the Church now being glorified and the people of the nations freed from the dominion of demons, those who refused to believe in Christ carry out their sacrilegious rites in hidden places, submerged in blind and profound curiosity. And it should be noted that the unclean spirits would not have entered into the swine, had not the Savior himself, being benevolent toward them as they asked, granted this—he who certainly could have banished them into the abyss. Wishing to teach us a necessary thing, namely, that we might know that they are much less able to harm men by their own power, seeing that they could not harm even cattle of any kind. But this power the good God can give against us by a hidden justice; by an unjust one he cannot.

Qui autem pascebant eos, fugerunt, et nuntiaverunt in civitatem et in agros. Quod pastores porcorum fugientes ista nuntiant, significat quosdam etiam primates impiorum, quanquam Christianam legem fugiant, potestatem tamen ejus per gentes stupendo et mirando praedicare.

Et egressi sunt videre quid esset factum. Et veniunt ad Jesum, et vident illum qui a daemonio vexabatur sedentem, vestitum et sanae mentis, et timuerunt, etc. In Evangelio Lucae scriptum est, Sedentem ad pedes ejus. Significat autem multitudinem vetusta sua vita delectatam, honorare quidem, sed nolle pati Christianam legem, dum dicunt quod eam implere non possunt, admirantes tamen fidelem populum a pristina perdita conversatione sanatum. Sedere namque ad pedes Domini, est eum a quo daemonia exierant, eos qui a peccatis correcti fuerint, fixa mentis intentione vestigia sui Salvatoris quae sequantur intueri. Vestitum resumere, est virtutum studia quae vesani perdiderant, jam sana mente recipere. Cui figurae apte congruit illa Domini parabola, in qua rediens ad patrem filius luxuriosus et prodigus, mox stola prima cum annulo induitur, manifeste insinuans quod quisquis vero corde de amissis poenituerit, potest donante Christi gratia, prima justitiae opera de quibus ceciderat, cum annulo inviolatae fidei recuperare.

Et rogare eum coeperunt, ut discederet a finibus eorum. Conscii fragilitatis suae Geraseni, praesentia Domini judicant se indignos, non capientes verbum Dei, nec infirma adhuc mente pondus sapientiae sustinere valentes. Quod et Petro ipsi viso piscium miraculo contigisse legitur: Et vidua Sareptana beati Eliae cujus se sensit hospitio benedici, nihilominus se putavit praesentia gravari dicens: Quid mihi et tibi, vir Dei? Ingressus es ad me ut rememorarentur iniquitates meae, et occideres filium meum (III Reg. XVII).

Cumque ascenderet navem, coepit illum deprecari, qui a daemonio vexatus fuerat, ut esset cum illo; et non admisit eum, sed ait illi: Vade in domum tuam ad tuos, et annuntia illis quanta tibi Dominus fecerit, et misertus sit tui. Haec ex illa Apostoli sententia recte possunt intelligi, cum ait: Dissolvi et esse cum Christo, multo magis optimum, manere in carne, necessarium propter vos (Philip.

But those who fed them fled, and reported it in the city and in the fields. That the swineherds, fleeing, report these things signifies that even certain leaders among the impious, although they flee the Christian law, nevertheless proclaim its power among the nations through their astonishment and admiration.

And they went out to see what had happened. And they come to Jesus, and see him who had been tormented by the demon sitting, clothed, and of sound mind, and they were afraid, etc. In the Gospel of Luke it is written, "Sitting at his feet." This signifies the multitude, delighted by its former life, which indeed honors the Christian law but is unwilling to endure it, while they say that they cannot fulfill it, yet admiring the faithful people healed from their former ruined way of life. For to sit at the feet of the Lord is, for those who have been corrected from their sins, to gaze with fixed attention of mind upon the footsteps of their Savior—from whom the demons had gone out—that they may follow them. To put on clothing again is, for those who had lost the pursuits of virtue while insane, now with a sound mind to receive them back. With this figure that parable of the Lord fittingly agrees, in which the luxurious and prodigal son, returning to his father, is immediately clothed with the first robe together with a ring, plainly signifying that whoever repents with a true heart of what he has lost can, by the gift of Christ's grace, recover the first works of righteousness from which he had fallen, together with the ring of inviolate faith.

And they began to ask him to depart from their borders. Conscious of their own frailty, the Gerasenes judge themselves unworthy of the Lord's presence, not grasping the word of God, nor yet able, with a mind still weak, to sustain the weight of wisdom. This is also read to have happened to Peter himself when he saw the miracle of the fish; and the widow of Sarepta, who felt herself blessed by the hospitality of blessed Elijah, nonetheless thought herself burdened by his presence, saying: What have I to do with thee, man of God? You have come in to me that my iniquities should be remembered, and that you should kill my son (III Kings XVII).

And as he was going up into the ship, he who had been troubled by the demon began to beseech him that he might be with him; and he did not permit him, but said to him: Go into your house to your own, and tell them how great things the Lord has done for you, and has had mercy on you. These things can rightly be understood from that saying of the Apostle, when he says: To be dissolved and to be with Christ is by far the better thing; but to remain in the flesh is necessary for your sake (Philip.

I); ut sic quisque intelligat post remissionem peccatorum redeundum esse sibi in conscientiam bonam, et serviendum Evangelio, propter aliorum etiam salutem, ut deinde cum Christo requiescat, ne cum praepropere jam vult esse cum Christo, negligat ministerium praedicationis fraternae redemptioni accommodatum. Quod vero Matthaeus duos dicit a daemonum legione curatos, Marcus autem et Lucas unum commemorant, intelligas unum eorum fuisse personae alicujus clarioris et famosioris, quem regio illa maxime dolebat, et pro cujus salute plurimum satagebat. Hoc volentes significare duo Evangelistae, solum commemorandum judicaverunt, de quo facti hujus fama latius praeclatius flagraverat.

Sed et allegoriae summa concordat, quia sicut unus a daemonio possessus, sic et duo gentilis populi typum non inconvenienter exprimunt. Nam cum tres filios Noe generaverit, unius solum familia in possessionem ascita est Dei, ex duobus reliquis diversarum nationum quae idolis manciparentur, procreati sunt populi.

Et venit quidam de archisynagogis nomine Jairus, et videns eum, procidit ad pedes ejus, etc. In hac lectione ubi archisynagogus salvare filiam petit suam, sed pergente ad domum ejus Domino, praeoccupans haemorrhoissa mulier praeripit sanitatem, ac deinde filia archisynagogi ad optatam pervenit sanitatem, imo de morte revocata est ad vitam, salus ostenditur generis humani, quae Domino in carne veniente ita dispensata est, ut primo aliqui ex Israel ad fidem venirent, deinde plenitudo gentium intraret, et sic omnis Israel salvus fieret.

Quis ergo archisynagogus iste, quid ad Dominum pro filia rogaturus advenit, melius quam ipse Moyses intelligitur? Unde bene Jairus, id est illuminans, sive illuminatus, vocatur, quia accepit verba vitae dare nobis, et per haec caeteros illuminat, et ipse a Spiritu sancto, quo vitalia monita scribere vel docere posset, illuminatus est.

Qui videns Jesum, procidit ad pedes ejus, quia praevidens in spiritu venturum in carne Dominum, humili corde se ejus potentiae subdidit: quem ita circa finem saeculi hominem incarnandum esse cognovit, ut aeternum ante omne saeculum Deum existere non dubitaret. Si enim caput Christi Deus, pedes ejus, quid aptius quam assumpta humanitas, qua terram nostrae mortalitatis tetigit, accipiendi sunt? Et procidere archisynagogum ad pedes Jesu, est legislatorem cum tota progenie patrum Mediatorem Dei et hominum longe sibi dignitatis gloria praeferendum esse cognoscere, et confiteri cum Apostolo, quia quod infirmum est Dei, fortius est hominibus (I Cor. I).

I); so that thus each one may understand that after the remission of sins he must return into a good conscience, and serve the Gospel, also for the salvation of others, so that he may afterward rest with Christ — lest, wishing prematurely to be already with Christ, he neglect the ministry of preaching suited to the redemption of the brethren. But as to the fact that Matthew says two were healed of the legion of demons, while Mark and Luke mention only one, you should understand that one of them was a person of somewhat more distinguished and famous standing, whom that region grieved over most, and for whose recovery it was most anxious. Wishing to signify this, the two Evangelists judged that only he should be mentioned, concerning whom the fame of this deed had blazed abroad more widely and more gloriously.

But the sum of the allegory also agrees, because just as one was possessed by a demon, so also two not unfittingly express the type of the gentile people. For since Noah begot three sons, the family of one alone was taken into possession by God, while from the remaining two were begotten the peoples of the various nations that were to be given over to idols.

And there came one of the rulers of the synagogue, named Jairus, and seeing him, fell down at his feet, etc. In this reading, where the ruler of the synagogue asks that his daughter be saved, but while the Lord is going to his house, the woman with an issue of blood, coming before, snatches health for herself, and then the daughter of the ruler of the synagogue attains the health desired — nay, is called back from death to life — the salvation of the human race is shown, which was so dispensed by the Lord at his coming in the flesh, that first some of Israel should come to the faith, then the fullness of the gentiles should enter, and thus all Israel should be saved.

Who then is better understood as this ruler of the synagogue, who came to the Lord to beg for his daughter, than Moses himself? Hence Jairus is rightly called, that is, one who illumines, or one who is illumined, because he received the words of life to give to us, and through these he illumines others, while he himself was illumined by the Holy Spirit, by whom he was enabled to write or teach vital counsels.

He, seeing Jesus, fell down at his feet, because, foreseeing in spirit that the Lord would come in the flesh, he submitted himself with a humble heart to his power: for he knew that he was to be made man about the end of the age in such a way that he did not doubt that he existed as eternal God before every age. For if the head of Christ is God, what could more fittingly be understood as his feet than the humanity he assumed, by which he touched the earth of our mortality? And that the ruler of the synagogue fell down at the feet of Jesus signifies that the lawgiver, together with the whole progeny of the fathers, knew that the Mediator of God and men was to be preferred to him by far in the glory of dignity, and confessed with the Apostle that what is weak of God is stronger than men (I Cor. I).

Et deprecabatur eum multum, dicens: Quoniam filia mea in extremis est, veni, impone manus super eam, ut salva sit et vivat. In Evangelio Lucae ita scriptum est quia filia unica erat illi fere annorum duodecim, et haec moriebatur. Filia ergo archisynagogi ipsa est Synagoga, quae sola legali institutione composita, quasi unica Moysi nata erat. Et haec velut duodecimo aetatis anno, hoc est tempore pubertatis appropinquante, moriebatur, quia nobiliter a prophetis educata, postquam ad intelligibiles annos pervenerat, postquam spiritalem Deo sobolem generare debebat, subito errorum languore consternata, spiritalis vitae vias ingredi desperabiliter omisit, et si non a Christo succurreretur, horrendam per omnia corruisset in mortem.

Et abiit cum illo, et sequebatur eum turba multa: et comprimebant illum. Ad puellam pergens sanandam Dominus a turba comprimitur, quia genti Judaeae salutaria monita praebens, quibus aegram vitiis ejus conscientiam erigeret, noxia carnalium populorum est consuetudine gravatus.

Et mulier quae erat in profluvio sanguinis duodecim annis. Mulier sanguine fluens, sed a Domino curata, Ecclesia est congregata de gentibus, quae ingenito carnalium delectationum polluta fluxu, atque a coetu jam fuerat segregata fidelium, sed dum verbum Dei Judaeam salvare decerneret, illa paratam jam promissamque aliis praeripuit spe certa salutem. Notandumque quod et archisynagogi duodenis sit filia, et mulier haec ab annis duodecim sanguine fluxerit, hoc est eodem quo haec nata sit tempore, illa coeperit infirmari.

Unde enim pene eademque saeculi hujus aetate, et Synagoga in patriarchis nasci, et gentium exterarum natio per orbem coepit idololatriae sanie foedari. Nam et fluxus sanguinis bifariam, hoc est, et super idololatriae pollutione, et super iis quae carnis ac sanguinis delectatione geruntur, potest recte intelligi.

Et fuerat multa perpessa a compluribus medicis, et erogaverat omnia sua, nec quidquam profecerat, sed magis deterius habebat. Medicos sive falsos intellige theologos, sive philosophos legumque doctores saecularium, qui multa de virtutibus vitiisque subtilissime disputantes, utilia vivendi credendique instituta se mortalibus dare promittebant, seu certe ipsos spiritus immundos, qui velut hominibus consulendo sese pro Deo colendos ingerebant. Quibus certatim audiendis gentilitas quanto magis naturalis industriae vires expenderat, tanto minus potuit ab iniquitatis suae sorde purgari.

And he begged him earnestly, saying: My daughter is at the point of death; come, lay your hands on her, that she may be saved and live. In the Gospel of Luke it is written thus, that he had an only daughter, about twelve years old, and she was dying. The daughter of the ruler of the synagogue, then, is the Synagogue itself, which, formed solely by legal institution, was born as it were the only daughter of Moses. And she was dying, as it were, in the twelfth year of her age, that is, as the time of puberty approached, because, having been nobly educated by the prophets, after she had come to the age of understanding, after she ought to have begotten spiritual offspring for God, she was suddenly struck down by the languor of errors and hopelessly abandoned entering the ways of spiritual life, and if she had not been succored by Christ, she would have fallen utterly into a dreadful death.

And he went with him, and a great crowd followed him, and they pressed upon him. As the Lord goes on to heal the girl, he is pressed upon by the crowd, because, in offering the people of Judea salutary admonitions by which he might raise up their conscience sick with vices, he was burdened by the harmful custom of carnal peoples.

And a woman who had been in a flow of blood for twelve years. The woman flowing with blood, but healed by the Lord, is the Church gathered from the nations, which, defiled by the innate flux of carnal delights, had already been separated from the assembly of the faithful; but while the Word of God was determining to save Judea, she, with sure hope, snatched away the salvation already prepared and promised to others. And it is to be noted that the daughter of the ruler of the synagogue was twelve years old, and this woman had been flowing with blood for twelve years, that is, at the very time this one was born, that one began to be afflicted.

For it was at almost the same age of this world that the Synagogue began to be born in the patriarchs, and the nation of foreign peoples throughout the world began to be defiled by the filth of idolatry. For the flow of blood too can rightly be understood in a twofold way, namely, with regard both to the pollution of idolatry and to those things which are done through the delight of flesh and blood.

And she had suffered many things from many physicians, and had spent all that she had, and had profited nothing, but rather grew worse. Understand the physicians as either the false theologians, or the philosophers and teachers of secular laws, who, disputing most subtly about many things concerning virtues and vices, promised to give mortals useful precepts for living and believing; or certainly as the unclean spirits themselves, who, as though giving counsel to men, thrust themselves forward to be worshipped in place of God. The more the gentile world had expended the powers of its natural industry in eagerly listening to them, the less it was able to be cleansed from the filth of its own iniquity.

Sed haec ubi populum Judaeorum aegrotasse, verumque de coelo cognovit adesse medicum, coepit et ipsa languoris sui sperare pariter et inquirere remedium.

Cum audisset de Jesu venit in turba retro, et tetigit vestimentum ejus. Dicebat enim quia si tetigero vestimentum ejus, salva ero. Et confestim siccatus est fons sanguinis ejus. Venit, et Dominum tangit Ecclesia, cum ei per fidei veritatem appropinquat. Venit autem retro, sive juxta id quod ipse ait: Si quis mihi ministrat, me sequatur (Joan. XII). Et alibi praecipitur: Post Dominum Deum tuum ambulabis. Sive quia praesentem in carne Dominum non videns, peractis jam sacramentis incarnationis illius, ad fidei et agnitionis ejus gratiam pervenit. Sicque dum participatione sacramentorum ejus salvari a peccatis meruit, quasi tactu vestimentorum ejus fontem sui sanguinis siccavit.

Fons quippe sanguinis est origo peccati. Cujusque fons sanguinis, est immundae primordium cogitationis, ex quo peccatum omne nascitur. Sed Dominus cum verbis evangelicis non solum opera et verba mala compescere, sed et cogitationum nequam radicem exstirpare curavit, cum haec utraque sacramentis evangelicis emundari donavit, quasi virtutem exsiccandi fontis obsceni suis vestimentis indidit.

Et statim Jesus cognoscens in semetipso virtutem quae exierat de eo, conversus ad turbam aiebat: Quis tetigit vestimenta mea? Non ut ipse quae nesciat doceatur interrogat, sed ut virtus quam bene noverat, imo quam ipse dederat, in muliere declararetur, et declarata agnitaque virtute fidei multi ad salutem perveniant.

Et dicebant ei discipuli sui: Vides turbam comprimentem te, et dicis, Quis me tetigit? Quem turba passim comitans comprimit, una credula mulier Dominum tangit, quia qui diversis inordinate glomerantium haeresibus, sive perversis moribus gravatur, solo catholicae Ecclesiae fideliter corde veneratur. Nam sicut quidam videntes non vident, et audientes non audiunt, ita etiam tangentes non tangunt, qui non simplici, sed dubio vel simulato corde Christum tangunt. Unde cuidam amanti quidem, sed nondum plene credenti, dicit ipse: Noli me tangere. Nondum enim ascendi ad Patrem meum (Joan. XX). Aperte dicens quid sit ipsum veraciter tangere, Patri scilicet aequalem credere.

But when she learned that the people of the Jews had been sick, and that the true physician from heaven was present, she herself too began both to hope for and to seek a remedy for her languor.

When she had heard about Jesus, she came in the crowd behind him, and touched his garment. For she said, If I touch even his garment, I shall be saved. And immediately the fountain of her blood was dried up. The Church comes and touches the Lord, when she draws near to him through the truth of faith. But she came behind, either according to what he himself says: If anyone ministers to me, let him follow me (John XII). And elsewhere it is commanded: You shall walk after the Lord your God. Or because, not seeing the Lord present in the flesh, the mysteries of his incarnation having already been accomplished, she arrived at the grace of faith and knowledge of him. And thus, while by participation in his sacraments she merited to be saved from sins, she dried up, as it were, the fountain of her blood by the touch of his garments.

For the fountain of blood is the origin of sin. And the fountain of anyone's blood is the beginning of an unclean thought, from which every sin is born. But the Lord, since by evangelical words he took care not only to restrain evil deeds and words, but also to root out the source of wicked thoughts, when he granted that both of these be cleansed by the evangelical sacraments, placed, as it were, the power of drying up the shameful fountain in his own garments.

And immediately Jesus, knowing in himself the power that had gone forth from him, turning to the crowd, said: Who touched my garments? He asks, not that he himself might be taught what he does not know, but that the power which he well knew — indeed, which he himself had given — might be made manifest in the woman, and that, the power of her faith having been made manifest and acknowledged, many might come to salvation.

And his disciples said to him: You see the crowd pressing upon you, and yet you say, Who touched me? Him whom the crowd, thronging about him on every side, presses, one believing woman touches — the Lord — because he who is burdened by the diverse, disorderly-thronging heresies, or by perverse morals, venerates the catholic Church only with a faithful heart. For just as some, seeing, do not see, and hearing, do not hear, so also, touching, they do not touch — those who touch Christ not with a simple heart, but with a doubtful or feigned one. Whence to a certain woman who indeed loved him, but did not yet fully believe, he himself says: Do not touch me. For I have not yet ascended to my Father (John XX). Saying openly what it truly is to touch him, namely, to believe him equal to the Father.

Et circumspiciebat videre eam quae hoc fecerat. Non obliviscitur fidelium suorum Dominus, nec in se sperantes intueri desistit, sed omnes qui salvari merentur, suo dignos intuitu ac miseratione judicat. Iste autem pauper clamavit, et Dominus exaudivit eum.

Mulier autem timens et tremens, sciens quod factum esset in se, venit et procidit ante eum, et dixit ei omnem veritatem. Ecce quo interrogatio Domini tendebat, ut videlicet confitente palam muliere veritatem suae diutinae infirmitatis, subitae credulitatis, divinae propitiationis, ac donatae sibi sanationis, et ipsa certius confirmaretur in fide, et pluribus salutis et vitae praeberetur exemplum. Denique sequitur.

Ille autem dixit: Filia, fides tua te salvam fecit. Vade in pace, et esto sana a plaga tua. Nec dixit: Fides tua te salvam factura est, sed salvam fecit. In eo enim quod credidisti, jam salva facta es: Adhuc eo loquente, veniunt ad archisynagogum dicentes: Quia filia tua mortua est, quid ultra vexas magistrum? Sanata a profluvio sanguinis muliere, mox filia archisynagogi mortua nuntiatur, quia dum Ecclesia a vitiorum labe mundata, et ob fidei meritum filia est cognominata, continuo Synagoga perfidiae simul et invidiae luctu soluta est. Perfidiae quidem, quia in Christo credere noluit. Invidiae vero, quia Ecclesiam credere doluit. Scriptum namque est in Actibus apostolorum: Sequenti autem sabbato, pene universa civitas convenit audire verbum Domini. Videntes autem turbas Judaei, repleti sunt zelo, et contradicebant his quae a Paulo dicebantur, maledicentes (Act. XIII). Et quod aiebant nuntii archisynagogo, Quid ultra vexas magistrum? per eos hodieque dicitur qui adeo destitutum synagogae statum vident, ut restaurari posse non credant; ideoque pro resuscitatione illius supplicandum esse non aestiment. Sed quae impossibilia sunt apud homines, possibilia sunt apud Deum (Marc. X); unde apte sequitur:

Jesus autem verbo quod dicebatur audito, ait archisynagogo: Noli timere, tantummodo crede. Archisynagogus, coetus doctorum legis accipitur, de quo Dominus ait: Super cathedram Moysi sederunt Scribae et Pharisaei (Matth. XXIII). Qui si credere ipse voluerit, etiam subjecta ei Synagoga salva erit.

And he looked around to see her who had done this. The Lord does not forget his faithful ones, nor does he cease to look upon those who hope in him, but he judges all who deserve to be saved worthy of his gaze and of his compassion. But this poor one cried out, and the Lord heard him.

But the woman, fearing and trembling, knowing what had been done in her, came and fell down before him, and told him the whole truth. Behold to what end the Lord's question tended: namely, that with the woman openly confessing the truth of her long-standing infirmity, of her sudden belief, of the divine propitiation, and of the healing granted to her, she herself might be more surely confirmed in faith, and an example of salvation and life might be offered to many. Finally, it follows.

But he said: Daughter, your faith has made you well. Go in peace, and be healed of your affliction. He did not say: Your faith will make you well, but has made you well. For in the very fact that you believed, you have already been made well. While he was still speaking, they come to the ruler of the synagogue, saying: Your daughter is dead; why do you trouble the Master any further? When the woman was healed of the flow of blood, immediately the daughter of the ruler of the synagogue is reported dead, because, while the Church, cleansed from the stain of vices, was named daughter on account of the merit of faith, at once the Synagogue was undone by a grief at once of unbelief and of envy. Of unbelief indeed, because it refused to believe in Christ. But of envy, because it grieved that the Church believed. For it is written in the Acts of the Apostles: But on the following sabbath, almost the whole city came together to hear the word of the Lord. But the Jews, seeing the crowds, were filled with jealousy, and contradicted the things that were said by Paul, blaspheming (Acts XIII). And what the messengers said to the ruler of the synagogue, Why do you trouble the Master any further? is said today also by those who see the condition of the synagogue so far destitute that they do not believe it can be restored; and therefore do not think that supplication should be made for its resuscitation. But the things that are impossible with men are possible with God (Mark X); whence it fittingly follows:

But Jesus, having heard the word that was spoken, said to the ruler of the synagogue: Do not fear, only believe. By the ruler of the synagogue is understood the assembly of the teachers of the law, of whom the Lord says: The Scribes and Pharisees have sat upon the chair of Moses (Matt. XXIII). If he himself is willing to believe, the Synagogue subject to him will also be saved.

Et veniunt in domum archisynagogi, et vident tumultum, et flentes et ejulantes multum. Et laetentur, inquit, omnes qui sperant in te, in aeternum exsultabunt, et inhabitabis in eis. Quia vero Synagoga laetitiam hanc dominicae inhabitationis merito infidelitatis amisit, quasi inter flentes et ejulantes mortua jacet. Nec tamen superna pietas funditus eam interire patitur, quin potius circa finem saeculi reliquias ejus secundum electionem gratiae saluti et vitae restituit. Unde apte subjungitur:

Et ingressus ait eis: Quid turbamini et ploratis? Puella non est mortua, sed dormit. Hominibus mortua qui suscitare nequiverant, Deo dormiebat, in cujus dispositione et anima recepta vivebat, et caro resuscitanda quiescebat. Unde mos Christianus obtinuit ut mortui qui resurrecturi esse non dubitantur, dormientes vocentur; sicut Apostolus: Nolumus, inquit, vos ignorare fratres de dormientibus, ut non contristemini sicut et caeteri, qui spem non habent (I Thess. IV). Sed et in parte allegoriae, cum anima quae peccaverit ipsa moriatur, tamen ea quam Dominus resuscitandam atque ad vitam aeternam praevidit esse venturam, nobis quidem mortua fuisse, sed ei obdormivisse dici non incongrue potest.

Et irridebant eum. Ipse vero, ejectis omnibus, assumit patrem et matrem puellae, etc. Quia verbum resuscitantis irridere quam credere malebant, merito foras excluduntur, ut pote indigni qui potentiam resuscitantis ac resurgentis mysterium viderent. Item foras turba ejicitur, ut puella suscitetur, quia si non prius a secretioribus cordis expellitur, importuna saecularium multitudo curarum anima quae intrinsecus jacet mortua, non resurget. Nam dum se per innumeras terrenorum desideriorum cogitationes spargit, ad considerationem sui sese nullatenus colligit.

Et tenens manum puellae, ait illi: Tabatha cumi, quod est interpretatum: Puella tibi dico, surge. Quaerat diligens lector quare verax Evangelista dictum Salvatoris exponens, interposuerit de suo: tibi dico, cum in Syro sermone quem posuit non plus sit dictum quam Puella, surge.

Nisi forte propter exprimendam vim dominicae jussionis, hoc agendum putavit, magis sensum loquentis quam ipsa verba suis curans intimare lectoribus.

Nam et familiare constat esse Evangelistis atque apostolis, cum de Veteri Testamento testimonia assumunt, magis sensum propheticum ponere curare quam verba. Tenens autem manum puellae Dominus, suscitavit eam, quia nisi prius mundatae fuerint manus Judaeorum, quae sanguine plenae sunt, synagoga eorum mortua non consurget.

And they come into the house of the ruler of the synagogue, and see the tumult, and those weeping and wailing much. And let all who hope in you rejoice, he says; they shall exult forever, and you shall dwell in them. But because the Synagogue lost this joy of the Lord's indwelling by the merit of its unbelief, it lies as if dead among those weeping and wailing. Yet heavenly loving-kindness does not allow it to perish utterly; rather, near the end of the age it restores its remnant to salvation and life according to the election of grace. Whence it is fittingly subjoined:

And having entered, he said to them: Why are you troubled and weeping? The girl is not dead, but sleeps. To the men who had been unable to raise her, she was dead; to God she was sleeping, in whose disposition both the soul, once received, lived, and the flesh, destined to be resuscitated, was at rest. Whence the Christian custom prevailed that the dead, who are not doubted to be about to rise again, are called sleeping; as the Apostle says: We do not want you to be ignorant, brothers, concerning those who are asleep, that you may not grieve as do the rest, who have no hope (I Thess. IV). But also as regards the allegorical sense, although the soul which has sinned itself dies, yet that soul which the Lord foresaw was to be raised and to come to eternal life can not incongruously be said to have been dead to us, but to have fallen asleep to him.

And they laughed at him. But he, having cast out all, takes the father and mother of the girl, etc. Because they preferred to mock the word of the one raising her rather than believe it, they are deservedly excluded outside, as being unworthy to see the power of the one raising her and the mystery of the one rising. Likewise the crowd is cast outside, that the girl may be raised, because unless the troublesome multitude of worldly cares is first expelled from the more secret places of the heart, the soul which lies dead within will not rise. For while it scatters itself through countless thoughts of earthly desires, it in no way gathers itself to the consideration of itself.

And taking the girl's hand, he said to her: Tabatha cumi, which is interpreted: Girl, I say to you, arise. Let the diligent reader ask why the truthful Evangelist, in expounding the Savior's saying, inserted of his own: I say to you, since in the Syriac speech which he set down no more was said than: Girl, arise.

Unless perhaps he thought this should be done in order to express the force of the Lord's command, taking care to convey to his readers the sense of the speaker rather than the very words.

For it is also known to be customary for the Evangelists and apostles, when they take testimonies from the Old Testament, to take care to set forth the prophetic sense rather than the words. But the Lord, taking the girl's hand, raised her up, because unless the hands of the Jews, which are full of blood, are first cleansed, their dead synagogue will not rise again.

Et confestim surrexit puella, et ambulabat. Bene, surrexit et ambulabat. Quemcunque enim peccatis mortuum supernae manus miserationis resuscitatura tetigerit, non solum a sordibus et veterno scelerum exsurgere, sed et in bonis continuo proficere debet operibus, videlicet juxta psalmistam, ingrediens sine macula, et opera exercens justitiae.

Et obstupuerunt stupore maximo. Et praecepit illis vehementer ut nemo id sciret. Et jussit dari illi manducare. Ad testimonium quidem verae resuscitationis dari puellae manducare praecepit, ne non veritas sed phantasma, quod apparebat, ab incredulis putaretur. Sed et si quis a spiritali morte surrexerit, coelesti necesse est mox pane satietur, et divini scilicet verbi et sacrosancti altaris particeps effectus. Nam juxta moralem intellectum, tres illi mortui quos Salvator in corporibus suscitavit, tria genera resurrectionis animarum significant. Siquidem nonnulli consensum malae delectationi praebendo, latente tantum cogitatione peccati sibi mortem consciscunt. Sed tales se vivificare significans Salvator, resuscitavit filiam archisynagogi nondum foras elatam, sed in domo mortuam, quasi vitium secreto in corde regentem. Alii non solum noxiae delectationi consentiendo, sed et ipsum malum quo delectantur explendo, mortuum suum quasi extra portas efferunt. Et hos se si poeniteant, resuscitari demonstrans, suscitavit juvenem filium viduae extra portas civitatis elatum, et reddidit matri suae, quia resipiscentem a peccati tenebris animam unitati restituit Ecclesiae. Quidam vero non solum cogitando, vel faciendo illicita, sed et ipsa peccandi consuetudine se, quasi sepeliendo corrumpunt. Verum nec ad hos erigendos minor fit virtus et gratia Salvatoris, si tamen adsint cogitationes sollicitae, quae super eorum salute velut devotae Christo sorores invigilant. Nam ad hoc intimandum, resuscitavit Lazarum quatuor dies in monumento habentem, et sorore attestante jam fetentem, quia nimirum pessima noxios actus solet fama comitari. Notandum autem, quod quanto gravior animae mors ingruerit, tanto acrius necesse est, ut resurgere mereatur, poenitentis fervor insistat. Nam leviores et quotidiani erratus levioris poenitentiae possunt remedio curari. Quod occulte nolens ostendere Dominus, jacentem in conclavi mortuam facillima ac brevissima voce resuscitat dicens: Puella, surge. Quam etiam ob facilitatem resuscitandi jam mortuam fuisse negaverat.

And immediately the girl arose, and walked. Well did she arise and walk. For whomever, dead in sins, the hand of heavenly mercy about to raise him touches, he ought not only to rise from the filth and inveterate habit of crimes, but also to continually advance in good works, namely, according to the Psalmist, walking without blemish, and working justice.

And they were astonished with the greatest astonishment. And he charged them vehemently that no one should know this. And he ordered that something be given her to eat. He commanded, indeed, that the girl be given something to eat as a testimony of the true resurrection, lest what appeared be thought by unbelievers to be not truth but a phantasm. But also, if anyone rises from spiritual death, he must at once be filled with heavenly bread, made a partaker, that is, of the divine word and of the most sacred altar. For according to the moral sense, those three dead whom the Savior raised in their bodies signify three kinds of the resurrection of souls. For indeed some, by giving consent to evil delight, bring death upon themselves only through the hidden thought of sin. But the Savior, signifying that he gives life to such as these, raised the daughter of the ruler of the synagogue, not yet carried outside but dead within the house, as one who harbors vice secretly in the heart. Others, not only by consenting to harmful delight, but also by carrying out the very evil in which they delight, carry out their dead, as it were, outside the gates. And showing that these too, if they repent, are raised, he raised up the young man, the son of the widow, carried outside the gates of the city, and restored him to his mother, because he restores to the unity of the Church a soul that comes to its senses out of the darkness of sin. But some corrupt themselves, as it were burying themselves, not only by thinking or doing unlawful things, but also by the very habit of sinning. Yet even for the raising up of these, the power and grace of the Savior is not lessened, provided only that there be present anxious thoughts which watch over their salvation like sisters devoted to Christ. For to make this known, he raised Lazarus, who had been four days in the tomb, and, as his sister attested, was already putrid, because indeed a most evil reputation is wont to accompany harmful deeds. It must be noted, however, that the more grievous the death that has befallen the soul, the more keenly it is necessary that the fervor of the repentant press on, that he may deserve to rise again. For lighter and daily faults can be healed by the remedy of a lighter repentance. Wishing to show this in a hidden manner, the Lord raises up the girl lying dead in the chamber with a most easy and very brief word, saying: Girl, arise. Whom, on account of the ease of raising her, he had even denied to have already been dead.

Delatum autem foras juvenem mortuum, pluribus ut reviviscere debeat dictis corroborat, cum ait: Juvenis, tibi dico, surge. Quatriduanus vero mortuus, ut longa prementis sepulcri claustra evadere posset. Fremuit spiritu Jesus, turbavit seipsum, lacrymas fudit, rursum fremuit, ac magna voce clamavit: Lazare, veni foras. Et sic tandem qui erat desperatus, discusso tenebrarum pondere, vitae lucique redditur. Sed et hoc notandum, quod quia publica noxa publico eget remedio, levia autem peccata leviori et secreta queunt poenitentia deleri, puella in domo jacens paucis arbitris exsurgit, eisdemque vehementer ut nemini id manifestent praecipitur. Juvenis extra portam turba multa comitante atque intuente, suscitatur. Lazarus de monumento vocatus, in tantum populis innotuit, ut ob eorum qui videre testimonium, plurimae Domino turbae cum palmis occurrerent, et multi propter illum abirent ex Judaeis, et crederent in Jesum. Quartum vero mortuum nuntiante discipulo Dominus audivit, sed quia qui pro ejus excitatione precarentur, vivi defuerant: Dimitte, inquit, ut mortui sepeliant mortuos suos (Luc. IX), id est mali malos noxiis laudibus gravent: et quia non adest justus, qui corripiat in misericordia, oleum peccatoris impinguet caput eorum.

CAPUT VI.

Et egressus inde abiit in patriam suam, et sequebantur illum discipuli sui; et facto sabbato coepit in synagoga docere. Et multi audientes admirabantur in doctrina ejus dicentes: Unde huic haec omnia? Et quae est sapientia quae data est illi, et virtutes tales quae per manus ejus efficiuntur? Patriam ejus Nazareth dicit, in qua erat nutritus. Sed quanta Nazarenorum caecitas, qui eum quem in verbis factisque ipsius, si mens non leva fuisset, Christum cognoscere poterant, ob solam generis notitiam contemnant. Sapientiam autem ad doctrinam, virtutem referunt ad sanitates et miracula, quae faciebat. Quae solerti ac pulchra distantia commemorat Apostolus dicens: Judaei signa petunt, et Graeci sapientiam quaerunt; nos autem praedicamus Christum crucifixum, Judaeis quidem scandalum, gentibus autem stultitiam. Ipsis vero vocatis Judaeis et Graecis, Christum Dei virtutem et Dei sapientiam (I Cor. I). In qua nimirum sententia virtutem ad signa retulit propter Judaeos, sapientiam autem ad doctrinam propter Graecos, id est gentes.

But the young man who had died and had been carried outside, he strengthens with more words that he should live again, when he says: Young man, I say to you, arise. But he who had been dead four days, that he might be able to escape the long-barred confines of the pressing tomb. Jesus groaned in spirit, troubled himself, shed tears, groaned again, and cried out with a loud voice: Lazarus, come forth. And thus at last he who had been despaired of, the weight of darkness having been cast off, is restored to life and to light. But this too must be noted, that because public wrongdoing needs a public remedy, while light sins can be blotted out by a lighter and secret repentance, the girl lying in the house rises with few witnesses, and these same are vehemently charged that they make it known to no one. The young man is raised outside the gate, with a great crowd accompanying and looking on. Lazarus, called from the tomb, became known to the peoples to such an extent that, on account of the testimony of those who had seen it, very many crowds went to meet the Lord with palms, and many of the Jews went away because of him and believed in Jesus. But the Lord heard of the fourth dead man when a disciple announced it, but because there were no living ones to pray for his raising, he said: "Leave the dead to bury their dead" (Luke IX), that is, let the evil burden the evil with harmful praises; and because there is no just man present to correct in mercy, let the oil of the sinner fatten their head.

CHAPTER VI.

And going out from there, he went into his own country, and his disciples followed him; and when the sabbath had come, he began to teach in the synagogue. And many hearing him were astonished at his teaching, saying: From where does this man have all these things? And what is the wisdom that has been given to him, and such mighty works as are wrought by his hands? He calls Nazareth his own country, in which he had been brought up. But how great was the blindness of the Nazarenes, who despised him whom, from his words and deeds, if their mind had not been perverse, they could have recognized as the Christ, on account of mere acquaintance with his lineage. They refer his wisdom to his teaching, and his mighty works to the healings and miracles which he performed. Which the Apostle recalls with a skillful and fitting distinction, saying: The Jews seek signs, and the Greeks seek wisdom; but we preach Christ crucified, to the Jews indeed a scandal, and to the Gentiles foolishness. But to those very ones who are called, whether Jews or Greeks, Christ the power of God and the wisdom of God (I Cor. I). In which statement, indeed, he referred power to signs on account of the Jews, but wisdom to teaching on account of the Greeks, that is, the Gentiles.

Nonne iste est faber filius Mariae, frater Jacobi, et Joseph, et Judae, et Simonis? Nonne et sorores ejus hic nobiscum sunt? Et scandalizabantur in illo. Scandalum et error Judaeorum, salus nostra est, et haereticorum condemnatio. In tantum enim cernebant hominem Jesum Christum, ut hunc fabrum, et juxta alium Evangelistam, fabri clamarent filium; fratres quoque et sorores ejus secum esse testarentur. Qui tamen non liberi Joseph aut Mariae, juxta haereticos, putandi sunt, sed potius juxta morem sacrae Scripturae, cognati ipsorum sunt intelligendi, quo modo Abraham et Lot fratres appellantur, cum esset Lot filius fratris Abrahae. Et multa habes hujusmodi.

Non autem sine certi provisione sacramenti Dominus in carne apparens, faber et fabri filius aestimari ac dici voluit: quin potius etiam per hoc se ejus ante saecula filium esse docuit, qui fabricator omnium in principio creavit coelum et terram (Joan. I). Nam etsi humana non sunt comparanda divinis, typus tamen integer est, quia pater Christi igni operatur et spiritu. Unde et de ipso tanquam de fabri filio praecursor suus ait: Ipse vos baptizabit in Spiritu sancto et igni (Matth. III). Qui in domo magna hujus mundi diversi generis vasa fabricat, imo vasa irae sui spiritus igne molliendo, in misericordiae vasa commutat: sed hujus sacramenti Judaei ignari: divinae virtutis opera prosapiae carnalis contemplatione despiciunt.

Et dicebat eis Jesus, quia non est propheta sine honore, nisi in patria sua, et in cognatione sua, et in domo sua. Prophetam dici in Scripturis Dominum Jesum Christum, et Moyses testis est, qui futuram ejus incarnationem praedicens filiis Israel, ait: Prophetam vobis suscitavit Dominus Deus vester de fratribus vestris, tanquam me, ipsum audietis. Non solum autem ipse qui caput et Dominus est prophetarum, sed et Elias et Jeremias, caeterique prophetae, minores in patria sua quam in exteris civitatibus habiti sunt, quia propemodum naturale est cives semper civibus invidere. Non enim considerant praesentia viri opera, sed fragilem recordantur infantiam, quasi non et ipsi per eosdem aetatis gradus ad maturam aetatem venerint.

Is not this the carpenter, the son of Mary, the brother of James, and Joses, and Jude, and Simon? And are not his sisters here with us? And they were scandalized in him. The scandal and error of the Jews is our salvation and the condemnation of heretics. For they beheld the man Jesus Christ to such an extent that they called him this carpenter, and, according to another Evangelist, the carpenter's son; and they also testified that his brothers and sisters were with them. Who, however, are not to be thought, as the heretics hold, children of Joseph or Mary, but rather, according to the custom of sacred Scripture, are to be understood as their kinsmen, in the way that Abraham and Lot are called brothers, though Lot was the son of Abraham's brother. And you have many examples of this kind.

Not without the provision of a certain mystery did the Lord, appearing in the flesh, wish to be esteemed and called a carpenter and the carpenter's son: rather, even through this he taught himself to be, before the ages, the Son of him who, the maker of all things, in the beginning created heaven and earth (John I). For although human things are not to be compared with divine things, yet the figure is complete, because the father of Christ works with fire and spirit. Whence also his forerunner said of him, as of a carpenter's son: He shall baptize you in the Holy Spirit and with fire (Matth. III). Who in the great house of this world fashions vessels of different kinds, indeed by softening with the fire of his spirit the vessels of wrath, changes them into vessels of mercy: but the Jews, ignorant of this mystery, despise the works of divine power by looking at his fleshly lineage.

And Jesus said to them, that a prophet is not without honor, except in his own country, and among his own kindred, and in his own house. It is said in the Scriptures that the Lord Jesus Christ is called a Prophet, and Moses is witness, who, foretelling his future incarnation to the children of Israel, says: The Lord your God will raise up for you a Prophet from among your brothers, like unto me; him you shall hear. Not only he, however, who is the head and Lord of the prophets, but also Elijah and Jeremiah, and the rest of the prophets, were held in lesser esteem in their own country than in foreign cities, because it is almost natural for fellow citizens always to envy their fellow citizens. For they do not consider the man's present works, but recall his fragile infancy, as though they themselves had not likewise come through the same stages of age to maturity.

Et non poterat ibi virtutem ullam facere, nisi paucos infirmos impositis manibus curavit. Et mirabatur propter incredulitatem illorum. Non quo etiam illis incredulis facere non potuerit virtutes multas, sed quo ne multas faciens, cives incredulos condemnaret. Potest autem et aliter intelligi, quod Jesus despiciatur in domo et in patria sua, hoc est in populo Judaeorum, et ideo pauca signa ibi fecerit, ne penitus inexcusabiles fierent.

Majora autem signa quotidie in gentibus per apostolos facit, non tam in sanatione corporum, quam in animarum salute. Quod autem mirari dicitur Dominus incredulitatem illorum, non quasi inopinata et improvisa miratur, qui novit omnia antequam fiant, sicut nec fidem Centurionis, quasi novam et ante incognitam mirari tunc coepit, quando audiens verba piae confessionis ejus ait: Quia nec in Israel tantam fidem inveni (Luc. VII), sed qui novit occulta cordis, quod mirandum intimare vult hominibus, mirari se coram hominibus ostendit. Miranda enim erat fides Centurionis, qui sine homine doctore, sine eloquiis Scripturarum, sine oraculis angelorum, tantum naturali sensu divinitus illuminato cognovit per miracula Deum esse verum quem per humanae fragilitatis infirma hominem esse verum noverat. At contra, non minus admiranda Nazarenorum infidelitas, qui et doctoribus abundantes, et eloquiis divinis in quibus Christi praedicabatur adventus, ipsum etiam praesentem habentes Christum, agnitionem sui illis et verbis ingerentem et signis, nihilominus increduli durabant. Sed in uno eorum, Judaeorum miranda notatur caecitas, qui nec prophetis suis credere de Christo, nec ipsi inter se nato voluerunt credere Christo. In altero fides coronatur gentium, qui inter Judaeos natum, sed expulsum ipsi cum oraculis sacris mediatorem Dei et hominum, hominem Jesum Christum suscipere meruerunt.

Et circumibat castella in circuitu docens; et vocavit duodecim et coepit eos mittere binos, et dabat illis potestatem spirituum immundorum. Benignus et clemens Dominus ac magister non invidet servis atque discipulis ad virtutes suas; et sicut ipse curaverat omnem languorem et omnem infirmitatem, apostolis quoque suis dedit potestatem, ut curarent omnem infirmitatem, et omnem languorem. Sed multa distantia est inter habere et tribuere, donare et accipere. Iste quodcunque agit, potestate Domini agit, illi si quid faciunt, imbecillitatem suam et virtutem Domini confitentur, dicentes, ut Petrus: In nomine Jesu Christi Nazareni, surge et ambula (Act. III).

And he could not do any mighty work there, except that he healed a few sick people by laying his hands upon them. And he marveled because of their unbelief. Not that he could not have worked many mighty deeds even for those unbelievers, but so that, by not working many, he might not condemn his unbelieving fellow citizens. But it can also be understood otherwise, that Jesus is despised in his own house and his own country, that is, among the people of the Jews, and therefore he worked few signs there, lest they should become altogether inexcusable.

But he works greater signs daily among the nations through the apostles, not so much in the healing of bodies as in the salvation of souls. But as for the fact that the Lord is said to marvel at their unbelief, he does not marvel as at something unexpected and unforeseen, he who knows all things before they come to pass; just as he did not then begin to marvel at the faith of the Centurion as at something new and previously unknown, when, hearing the words of his devout confession, he said: For not even in Israel have I found such great faith (Luke VII); but he who knows the hidden things of the heart, wishing to make known to men what is worthy of marvel, shows himself marveling before men. For admirable was the faith of the Centurion, who, without a human teacher, without the words of the Scriptures, without the oracles of angels, by natural sense alone divinely illumined, recognized through miracles that he was true God, whom through the weaknesses of human frailty he had known to be true man. But on the other hand, no less admirable was the unbelief of the Nazarenes, who, though abounding in teachers and in the divine words in which the coming of Christ was foretold, and having Christ himself also present among them, pressing upon them the knowledge of himself both by words and by signs, nevertheless persisted in unbelief. But in one of these cases the admirable blindness of the Jews is noted, who were unwilling to believe either their own prophets concerning Christ, or Christ himself, born among them. In the other case the faith of the nations is crowned, who deserved to receive as mediator of God and men the man Jesus Christ, born among the Jews but expelled by them along with the sacred oracles.

And he went about the villages round about teaching; and he called the twelve, and began to send them out two by two, and gave them power over unclean spirits. The kind and merciful Lord and master does not begrudge his servants and disciples a share in his own powers; and just as he himself had healed every sickness and every infirmity, he also gave to his apostles the power to heal every infirmity and every sickness. But there is a great difference between having and bestowing, between giving and receiving. The one, whatever he does, does by the power of the Lord; the others, if they do anything, confess their own weakness and the power of the Lord, saying, as Peter did: In the name of Jesus Christ of Nazareth, rise and walk (Acts III).

Et praecepit eis ne quid tollerent in via, nisi virgam tantum. Non peram, non panem, neque in zona aes, sed calceatos sandaliis, et ne induerentur duabus tunicis. Tanta praedicatori debet in Deo esse fiducia, ut praesentis vitae sumptus quamvis non provideat, tamen sibi hos non deesse certissime sciat. Ne dum mens ejus occupatur ad temporalia, minus aliis provideat aeterna. Solet autem quaeri, quomodo Matthaeus et Lucas commemoraverint, dixisse Dominum discipulis, ut nec virgam ferrent; cum dicat Marcus: Et praecepit eis ne quid tollerent in via, nisi virgam tantum. Quod ita solvitur, ut intelligamus, sub alia significatione dictam virgam, quae secundum Marcum ferenda est, et sub alia illam, quae secundum Matthaeum et Lucam non est ferenda: sicut sub alia significatione intelligitur tentatio, de qua dictum est, Deus neminem tentat, et sub alia dictum est, Tentat vos Dominus Deus vester, ut sciat si diligitis eum. Illa seductionis est, haec probationis. Utrumque ergo accipiendum est a Domino apostolis dictum, et ut nec virgam ferrent, et ut non nisi virgam ferrent. Cum enim secundum Matthaeum diceret eis: Nolite possidere aurum, neque argentum, etc.; continuo subjecit: Dignus est enim operarius cibo suo. Unde satis ostendit cur eos haec possidere ac ferre noluerit. Non quod necessaria non sint sustentationi nujus vitae, sed quia sic eos mittebat, ut eis haec deberi monstraret ab illis, quibus Evangelium credentibus annuntiarent. Claret autem, haec non ita praecepisse Dominum, tanquam Evangelistae vivere aliunde non debeant, quam eis praebentibus quibus annuntiant Evangelium. Alioquin contra hoc praeceptum fecisset apostolus, qui victum de manuum suarum laboribus transigebat, ne cuiquam gravis esset; sed potestatem dedisse, in qua scirent sibi ista deberi. Cum autem a Domino aliquid imperatur, nisi fiat, inobedientiae culpa est. Cum autem potestas datur, licet unicuique non uti, et tanquam de suo jure cedere. Hoc ergo ordinans Dominus, quod eum ordinasse dicit apostolus, iis qui Evangelium annuntiant, de Evangelio vivere, illa apostolis loquebatur, ut securi non possiderent, nec portarent huic vitae necessaria, nec magna, nec minima.

And he commanded them that they should take nothing for the journey, except a staff only. No bag, no bread, nor money in their belt, but shod with sandals, and not to put on two tunics. So great must be the preacher's trust in God that, although he does not provide for the expenses of the present life, he should nevertheless know most certainly that these will not be lacking to him. Lest, while his mind is occupied with temporal things, he provide less well for others the things that are eternal. Now it is usually asked how Matthew and Luke recorded that the Lord said to the disciples that they should not even carry a staff, when Mark says: And he commanded them that they should take nothing for the journey, except a staff only. This is resolved thus, that we understand the staff which according to Mark is to be carried to be said under one signification, and that which according to Matthew and Luke is not to be carried under another: just as temptation is understood under one signification, of which it is said, God tempts no one, and under another it is said, The Lord your God tempts you, that he may know whether you love him. The former is of seduction, the latter of testing. Both, then, must be accepted as said by the Lord to the apostles: both that they should not carry even a staff, and that they should carry nothing but a staff. For when, according to Matthew, he said to them: Do not possess gold, nor silver, etc.; he immediately added: For the workman is worthy of his food. Whence he sufficiently shows why he did not wish them to possess and carry these things. Not because these things are not necessary for the sustenance of this life, but because he sent them in such a way as to show that these things were owed to them by those to whom they would proclaim the Gospel, once they believed. It is clear, moreover, that the Lord did not command these things as though the Evangelists ought to live from no other source than from those to whom they proclaim the Gospel providing for them. Otherwise the apostle would have acted against this precept, who procured his sustenance from the labors of his own hands, that he might not be burdensome to anyone; but he had given a power, by which they might know that these things were owed to them. But when something is commanded by the Lord, unless it is done, it is the fault of disobedience. But when a power is given, it is permitted to each one not to use it, and to yield it as it were from his own right. The Lord, therefore, ordaining this — which the apostle says he ordained — that those who proclaim the Gospel should live from the Gospel, spoke those words to the apostles so that they might, secure, neither possess nor carry the necessities of this life, neither great nor small.

Ideo apposuit, Nec virgam, ostendens a fidelibus suis omnia deberi ministris suis, nulla superflua requirentibus. Ac per hoc addendo, Dignus est enim operarius cibo suo, prorsus aperuit et illustravit, unde haec omnia loqueretur. Hanc ergo potestatem virgae nomine significavit, cum dixit, ne quid tollerent in via, nisi virgam tantum, ut intelligatur quia per potestatem a Domino acceptam (quae virgae nomine significata est) etiam quae non portantur, non deerunt. Hoc et de duabus tunicis intelligendum est, ne quidquam eorum praeter eam, quam esset indutus, aliam portandam putaret, sollicitus ne opus esset, cum ex illa potestate posset accipere. Proinde Marcus dicendo calceari eos sandaliis vel soleis, aliquid hoc calceamentum mysticae significationis habere admonet, ut pes neque tectus sit, neque nudus ad terram, id est, nec occultetur Evangelium, nec terrenis commodis innitatur.

Et quod non portari vel haberi duas tunicas, sed expressius indui prohibet, dicens; et ne induerentur duabus tunicis, quid eos admonet, nisi non dupliciter, sed simpliciter ambulare? Aliter. In duabus tunicis videtur mihi duplex ostendere vestimentum, non quod in locis Scythiae glaciali nive rigentibus, una quis tunica debeat esse contentus; sed quod in tunica vestimentum intelligamus, ne aliud vestiti, aliud nobis futurorum timore servemus. Allegorice autem per peram, onera saeculi, per panem deliciae temporales, per aes in zona occultatio sapientiae designatur.

Qui enim sapientiae verbum habet, sed hoc erogare proximo negligit, quasi pecuniam in zona clausam tenet: et scriptum est: Sapientia abscondita, et thesaurus occultus, quae utilitas in utrisque (Eccli. XLI)? Non ergo apostolis pera, non panis, non aes in zona ferendum est, quia quisquis officium doctoris accepit, neque oneribus saecularium negotiorum deprimi, neque desideriis carnalibus resolvi, neque commissum sibi talentum verbi, sub otio debet lenti torporis abscondere.

Et dicebat eis: Quocunque introieritis in domum, illic manete, donec exeatis inde. In Matthaeo ita scriptum est: In quamcunque civitatem aut castellum intraveritis, interrogate quis in ea dignus sit, et ibi manete, donec exeatis (Matth. X). Dat constantiae generale mandatum, ut hospitalis necessitudinis jura custodiant, alienum a praedicatore regni coelestis astruens cursitare per domos, et inviolabilis hospitii jura amittere. Nec otiose secundum Matthaeum, domus quam ingrediantur apostoli eligenda decernitur, ut mutandi hospitii necessitudinisque violandae causa non suppetat.

For this reason he added, Nor a staff, showing that everything is owed by his faithful to his ministers, who require nothing superfluous. And by adding this, For the workman is worthy of his food, he fully disclosed and illustrated the reason why he was saying all these things. This power, then, he signified under the name of the staff, when he said that they should take nothing for the journey except a staff only, so that it may be understood that, through the power received from the Lord (which is signified under the name of the staff), even those things which are not carried will not be lacking. This is also to be understood of the two tunics, lest anyone, besides the one he was wearing, should think he ought to carry another, being anxious lest it should be needed, since he could receive it by virtue of that power. Accordingly, Mark, by saying that they were to be shod with sandals or soles, warns us that this footwear has some mystical significance, in that the foot is neither covered nor bare against the earth — that is, the Gospel is neither hidden, nor does it rest upon earthly advantages.

And in that he forbids not the carrying or having of two tunics, but more expressly the wearing of them, saying: and that they should not put on two tunics — what does he thereby admonish them, except to walk not doubly, but simply? Otherwise. By the two tunics it seems to me that he shows a twofold clothing, not that in the regions of Scythia stiff with icy snow one should be content with a single tunic; but that by tunic we understand clothing, lest, being clothed with one, we keep another in reserve for ourselves out of fear of the future. Allegorically, however, by the bag are designated the burdens of the world, by the bread the temporal delights, and by the money in the belt the concealment of wisdom.

For he who has the word of wisdom, but neglects to bestow it upon his neighbor, holds it as it were money shut up in a purse: and it is written: "Hidden wisdom and unseen treasure, what use is there in either?" (Ecclus. XLI) Therefore the apostles are not to carry a scrip, nor bread, nor money in a purse, because whoever has received the office of teacher ought neither to be weighed down by the burdens of worldly affairs, nor to be dissolved by carnal desires, nor to hide, under the idleness of sluggish torpor, the talent of the word entrusted to him.

And he said to them: Wherever you enter a house, remain there until you depart from thence. In Matthew it is written thus: Into whatsoever city or town you enter, inquire who in it is worthy, and there remain until you depart (Matth. X). He gives a general command of constancy, that they keep the rights of hospitable relation, declaring it foreign to a preacher of the heavenly kingdom to run about among houses, and to abandon the inviolable rights of hospitality. Nor is it without purpose that, according to Matthew, it is decreed that the house which the apostles are to enter be chosen, so that there be no occasion for changing lodging and for violating the relation.

Et quicunque non receperint vos, nec audierint vos, exeuntes inde excutite pulverem de pedibus vestris, in testimonium illis. Pulvis excutitur de pedibus in testimonium laboris sui, quod ingressi sint civitatem, et praedicatio apostolica ad illos usque pervenerit. Sive excutitur pulvis, ut nihil ab eis accipiant, ne ad victum quidem necessarium, qui Evangelium spreverint.

Et exeuntes praedicabant ut poenitentiam agerent, et daemonia multa ejiciebant, etc. Dicit apostolus Jacobus: Infirmatur quis in vobis, inducat presbyteros Ecclesiae, et orent super ipsum, ungentes eum oleo in nomine Domini. Et si in peccatis sit, dimittentur ei (Jac. V). Unde patet ab ipsis apostolis hunc sanctae Ecclesiae morem esse traditum, ut energumeni, vel alii quilibet aegroti ungantur oleo, pontificali benedictione consecrato.

Et audivit Herodes rex (manifestum enim factum est nomen ejus) et dicebant, quia Joannes Baptista resurrexit. Quanta Judaeorum invidia, qui contra Dominum malitiae furor exstiterit, ex omnibus pene locis Evangelii docemur; ecce enim Joannem de quo dictum est, quia signum fecit nullum, a mortuis potuisse resurgere, nullo attestante credebant. Jesum autem virum approbatum a Deo virtutibus et signis (Act. II), in cujus videlicet morte elementa tremuerunt, resurrectionem vero atque ascensionem, angeli, apostoli, viri ac feminae certatim praedicabant; non resurrexisse, sed furtim esse ablatum, credere maluerunt.

Qui cum dicerent Joannem resurrexisse a mortuis, et propterea virtutes inopinatas sive operatas esse in illo, bene omnimodis de virtute resurrectionis senserunt, quod majoris potentiae futuri sint sancti cum a mortuis resurrexerint, quam fuere cum carnis adhuc infirmitate gravarentur.

Sed et ipsum resurrectionis miraculum non esse incredibile docuerunt, quod nullo docente sponte crediderunt, qui tamen seipsos rem credibilem in Domino non credidisse, suae merito caecitatis et invidiae probarunt.

And whosoever shall not receive you, nor hear you, going forth from thence, shake off the dust from your feet, for a testimony unto them. The dust is shaken off from the feet as a testimony of their labor, that they entered the city, and that apostolic preaching reached even unto them. Or the dust is shaken off so that they might receive nothing from those who spurned the Gospel, not even what is necessary for sustenance.

And going forth they preached that men should do Repentance, and they cast out many devils, etc. The apostle James says: Is any man sick among you? let him bring in the priests of the Church, and let them pray over him, anointing him with oil in the name of the Lord. And if he be in sins, they shall be forgiven him (Jac. V). Whence it is clear that this custom of the holy Church was handed down by the apostles themselves, that those possessed by demons, or any other sick persons whatsoever, should be anointed with oil consecrated by episcopal blessing.

And king Herod heard (for his name had become known), and they said that John the Baptist had risen again. How great was the envy of the Jews, what a fury of malice arose against the Lord, we are taught from almost every part of the Gospel; for behold, they believed, with no one attesting it, that John, of whom it is said that he did no sign, could have risen from the dead. But Jesus, a man approved by God by mighty works and signs (Acts II), at whose death, indeed, the elements trembled, and whose resurrection and ascension angels, apostles, men and women vied in preaching, they preferred to believe had not risen, but had been secretly stolen away.

When they said that John had risen from the dead, and that on that account works of power, unlooked for, had been wrought in him, they thought rightly in every respect concerning the power of the resurrection, namely that the saints will be of greater power when they have risen from the dead than they were while still weighed down by the infirmity of the flesh.

But they also taught that the very miracle of the resurrection is not incredible, since, with no one teaching them, they believed it of their own accord; yet they proved, by the just desert of their own blindness and envy, that they themselves had not believed a credible thing concerning the Lord.

Quo audito Herodes ait: Quem ego decollavi Joannem, hic a mortuis resurrexit. Lucas de hoc ita scripsit: Audivit autem Herodes tetrarcha omnia quae fiebant ab eo, et haesitabat, eo quod diceretur a quibusdam, quia Joannes resurrexit a mortuis; a quibusdam vero, quia Elias apparuit, etc. (Luc. IX). Intelligendum est ergo, aut post hanc haesitationem confirmasse eum in animo suo, quod ab aliis dicebatur, cum ait: Quem ego decollavi Joannem, hic a mortuis resurrexit. Aut ita pronuntianda sunt haec verba, ut haesitantem adhuc indicent. Si enim diceret: Nunquid nam hic est, aut nunquid forte hic est Joannes Baptista? non opus esset admonere aliquid de pronuntiatione, quia dubitans atque haesitans intelligatur. Nunc quia illa verba desunt, utroque modo pronuntiari potest, ut aut confirmatum eum ex aliorum verbis credendum dixisse accipiamus, aut adhuc (sicut Lucas commemorat) haesitantem.

Ipse enim Herodes misit ac tenuit Joannem, et vinxit eum in carcere propter Herodiadem. Vetus narrat historia Philippum Herodis majoris filium, sub quo Dominus fugit in Aegyptum, fratrem ejus Herodis sub quo passus est Christus, duxisse uxorem Herodiadem, filiam regis Aretae. Postea vero, socerum ejus, exortis quibusdam contra generum simultatibus, tulisse filiam suam, et in dolorem mariti prioris, inimici ejus nuptiis copulasse. Quis sit autem hic Philippus, Evangelista Lucas plenius docet? Anno quintodecimo imperii Caesaris, procurante Pontio Pilato Judaeam, tetrarcha autem Galilaeae Herode, Philippo autem fratre ejus tetrarcha Ituraeae et Trachonitidis regionis (Luc. III). Ergo Joannes Baptista, qui venit in spiritu et virtute Eliae, eadem auctoritate qua ille Achab corripuerat et Jezabel, arguit Herodem et Herodiadem quod illicitas nuptias fecerint, et non liceat fratre vivente germano, illius uxorem ducere, malens periclitari apud regem, quam propter adulationem esse immemor praeceptorum Dei.

Et cum dies opportunus accidisset, Herodes natalis sui caenam fecit principibus, etc. Soli mortalium Herodes et Pharao leguntur diem natalis sui gaudiis festivis celebrasse; sed uterque rex infausto auspicio festivitatem suam sanguine foedavit. Verum Herodes tanto majore impietate, quanto sanctum et innocentem doctorem veritatis, et praeconem vitae ac regni coelestis occidit, et hoc pro voto ac petitione saltatricis, neque eum caput occisi ante convivas inferre puduit.

Which having heard, Herod said: John, whom I beheaded, he has risen from the dead. Luke wrote of this thus: Now Herod the tetrarch heard of all things that were done by him, and he was perplexed, because it was said by some that John had risen from the dead; and by some, that Elijah had appeared, etc. (Luke IX). It must be understood, therefore, that either, after this hesitation, he confirmed in his own mind what was said by others, when he said: John, whom I beheaded, he has risen from the dead. Or these words are to be pronounced in such a way as to indicate that he was still hesitating. For if he had said: Is not this perhaps he, or is this perhaps John the Baptist? there would be no need to remark anything about the pronunciation, since he would be understood as doubting and hesitating. But now, since those words are lacking, it can be pronounced in either way, so that we may understand him either to have spoken as one confirmed in belief by the words of others, or as still hesitating (as Luke records).

For Herod himself sent and seized John, and bound him in prison because of Herodias. Ancient history relates that Philip, son of Herod the elder, under whom the Lord fled into Egypt, brother of that Herod under whom Christ suffered, had taken as wife Herodias, daughter of king Aretas. But afterward, certain quarrels having arisen against his son-in-law, his father-in-law took away his daughter, and, to the grief of her former husband, joined her in marriage to his enemy. But who this Philip is, the Evangelist Luke teaches more fully. In the fifteenth year of the reign of Caesar, Pontius Pilate being procurator of Judea, and Herod tetrarch of Galilee, and Philip his brother tetrarch of Ituraea and of the region of Trachonitis (Luke III). Therefore John the Baptist, who came in the spirit and power of Elijah, with the same authority with which that one had rebuked Ahab and Jezebel, reproved Herod and Herodias because they had made an unlawful marriage, and it was not lawful, while his own brother was still living, to take his wife, preferring to be endangered before the king rather than, through flattery, to be forgetful of the precepts of God.

"And when a convenient day had come, Herod made a supper for his birthday for the princes," etc. Of mortals, only Herod and Pharaoh are read to have celebrated the day of their birth with festive joys; but each king, under an ill-omened auspice, stained his festivity with blood. But Herod acted with all the greater impiety, in that he killed a holy and innocent teacher of truth, and herald of life and of the heavenly kingdom, and this at the wish and request of a dancing girl, nor was he ashamed to bring the head of the slain man in before the guests.

Nam Pharao nil talis vesaniae commisisse legitur, sed tantum peccantem sibi eunuchum vita privari jubens, quo longius a verae cultu religionis aberrat, eo levius in violatione suae festivitatis deliquit. Attamen ex utriusque exemplo probatur, utilius esse nobis diem mortis futurae timendo, et caste agendo saepius in memoriam revocare, quam diem nativitatis luxuriando celebrare. Homo enim ad laborem nascitur in mundo (Job. V), et electi ad requiem per mortem transeunt e mundo.

Cumque introisset filia ipsius Herodiadis, et saltasset, et placuisset Herodi. Non excusatur Herodes quod invitus et nolens propter juramentum homicidium fecerit, quia ad hoc forte juravit, ut futurae occisioni machinas praepararet. Alioquin si ob jusjurandum fecisse se dicit, si patris, si matris postulasset interitum, facturus fuerat, an non? Quod in se ergo repudiaturus fuit, contemnere debuit et in propheta.

Quae cum exisset, dixit matri suae: Quid petam? Et illa dixit: Caput Joannis Baptistae, etc. Herodias timens ne Herodes aliquando resipisceret, vel Philippo fratri amicus fieret, atque illicitae nuptiae repudio solverentur, monet filiam, ut in ipso statim convivio caput Joannis postulet, digno opere saltationis, dignum sanguinis praemium!

Et contristatus est rex, propter jusjurandum, et propter simul recumbentes noluit eam contristari, sed misso spiculatore praecepit afferri caput ejus in disco, etc. Consuetudinis Scripturarum est, ut opinionem multorum sic narret historicus, quomodo eo tempore ab omnibus credebatur. Sicut Joseph ab ipsa quoque Maria appellatur pater Jesu, ita et nunc Herodes dicitur contristatus, quia hoc discumbentes putabant. Dissimulator enim mentis suae et artifex homicida, tristitiam praeferebat in facie, cum laetitiam haberet in mente. Scelusque excusat juramento, ut sub occasione pietatis, impius fieret. Quod autem subjicit: Et propter simul recumbentes, vult omnes sceleris sui esse consortes, ut in luxurioso impuroque convivio, cruentae epulae deferrentur.

For Pharaoh is not read to have committed any such madness, but only ordered a eunuch who had sinned against him to be deprived of life; the further he strayed from the worship of true religion, the more lightly he offended in the violation of his own festivity. Yet from the example of both it is proved that it is more useful for us, by fearing it and by living chastely, often to call to mind the day of our future death, than to celebrate the day of our birth by indulging in luxury. For man is born to labor in the world (Job. V), and the elect pass from the world to rest through death.

"And when the daughter of Herodias herself had come in, and danced, and pleased Herod..." Herod is not excused on the ground that he committed the homicide unwillingly and reluctantly on account of his oath, because perhaps he swore for this very purpose, that he might prepare the means for a future killing. Otherwise, if he says he did it on account of the oath, had she demanded the death of her father, or of her mother, would he have done it, or not? Therefore what he would have repudiated in his own case, he ought also to have disregarded in the case of the prophet.

And when she had gone out, she said to her mother: "What shall I ask?" "And she said: 'The head of John the Baptist,'" etc. Herodias, fearing lest Herod should at some time come to his senses, or become friendly with his brother Philip, and the unlawful marriage be dissolved by repudiation, advises her daughter to ask, at that very banquet, for the head of John — a worthy reward of blood for a worthy work of dancing!

"And the king was made sorrowful, and on account of the oath, and of those reclining together with him, he was unwilling that she be saddened, but, having sent an executioner, ordered his head to be brought on a platter," etc. It is the custom of the Scriptures that the historian narrates the opinion of many just as it was believed by all at that time. Just as Joseph is called the father of Jesus even by Mary herself, so too here Herod is said to have been saddened, because this is what those reclining at table thought. For, a dissembler of his own mind and a crafty murderer, he displayed sorrow on his face, while he had gladness in his mind. And he excuses his crime by his oath, so that, under the pretext of piety, he might become impious. But as to what he adds, "and on account of those reclining together with him," he wishes all to be partners in his crime, so that at a luxurious and impure banquet, bloody dishes might be served.

Et attulit caput ejus in disco, et dedit illud puellae, et puella dedit matri suae. Hoc juxta litteram factum sit, nos autem usque hodie cernimus in capite Joannis prophetae, Judaeos Christum, qui caput prophetarum est, perdidisse. Aliter: Decollatio Joannis minorationem famae illius, qua Christus a populo credebatur, insinuat, sicut exaltatio in cruce Domini Salvatoris, profectum designabat fidei, quia ipse prius a turbis propheta esse putabatur Dominus prophetarum, et Christus Dei filius a cunctis fidelibus est agnitus. Minutus ergo capite Joannes, exaltatus est in cruce Dominus, quia, sicut idem Joannes ait, illum oportebat crescere, Joannem autem minui. Illum autem qui propheta aestimabatur Christum cognosci, et eum qui Christus pro virtutum sublimitate putabatur, Christi esse prophetam, et praecursorem decebat intelligi. Quod ipsum quoque distinctione temporis quo uterque illorum natus est, satis aperte signatum est, quia Joannes quidem, quem oportebat minui, cum divinum lumen decrescere incipit, natus est. Dominus autem, qui vera lux mundi est, eo anni tempore quo dies crescere incipit, luciflua nobis suae dona nativitatis exhibuit.

Quo audito, discipuli ejus venerunt, et tulerunt corpus ejus, et posuerunt illud in monumento. Narrat Josephus, vinctum Joannem in castellum Macherunta abductum, ibique truncatum. Narrat Historia ecclesiastica, sepultum eum in Sebaste urbe Palaestinae, quae quondam Samaria dicta est. At tempore Juliani principis, invidentes Christianis qui sepulcrum ejus pia sollicitudine frequentabant, paganos invasisse monumentum, ossa dispersisse per campos, et rursum collecta igni cremasse, ac denuo dispersisse per agros. Affuisse tunc temporis ibidem de Jerosolymis monachos, qui, mixti paganis, ossa legentibus maximam eorum partem congregaverunt, et ad patrem suum Philippum Jerosolymam detulerunt. Et ille misit ea beato Athanasio Alexandriae episcopo, ibique servata usque ad tempora Theophili ejusdem urbis episcopi, quando, jubente Theodosio principe, omnia gentium fana destructa sunt. Tunc expurgato a sordibus templo Serapis, ibidem illata, et basilicam pro aedicula Serapis in honorem sancti Joannis esse consecratam. Lege undecimum Historiae ecclesiasticae librum.

Et convenientes apostoli ad Jesum, renuntiaverunt illi omnia quae egerant et docuerant. Non solum quae ipsi egerant, et docuerant, apostoli Domino renuntiant; sed etiam quae Joannes eis in docendo occupatis sit passus, vel sui, vel ejusdem Joannis ei discipuli renuntiant, sicut Matthaeus describit. Unde hoc quod sequitur:

And he brought his head on a platter, and gave it to the girl, and the girl gave it to her mother. Whether this happened according to the letter, we nevertheless discern to this day, in the head of John the prophet, that the Jews destroyed Christ, who is the head of the prophets. Otherwise: the beheading of John suggests the diminishing of that fame by which Christ was believed in by the people, just as the exaltation on the cross of the Lord the Savior signified the progress of faith, because he who was the Lord of the prophets was at first thought by the crowds to be a prophet, and afterward Christ the Son of God was acknowledged by all the faithful. John, therefore, was diminished in his head, and the Lord was exalted on the cross, because, as the same John says, he must increase, but John must decrease. But it was fitting that he who was esteemed a prophet should be recognized as Christ, and that he who, on account of the sublimity of his virtues, was thought to be Christ, should be understood to be the prophet and forerunner of Christ. This same thing is also signified clearly enough by the distinction of the time at which each of them was born, since John indeed, who had to decrease, was born when the divine light begins to decrease. But the Lord, who is the true light of the world, showed us the light-bearing gifts of his nativity at that time of the year when the day begins to grow longer.

Hearing this, his disciples came, and took his body, and laid it in a tomb. Josephus relates that John, in chains, was led away to the fortress of Machaerus, and there beheaded. The Ecclesiastical History relates that he was buried in Sebaste, a city of Palestine, which was formerly called Samaria. But in the time of the emperor Julian, the pagans, envying the Christians who frequented his tomb with pious devotion, invaded the monument, scattered the bones over the fields, and, having gathered them again, burned them with fire, and once more scattered them over the fields. It is said that at that time monks from Jerusalem were present there, who, mingling with the pagans as they gathered up the bones, collected the greater part of them, and brought them to their father Philip in Jerusalem. And he sent them to the blessed Athanasius, bishop of Alexandria, and there they were kept until the time of Theophilus, bishop of that same city, when, by order of the emperor Theodosius, all the shrines of the pagans were destroyed. Then, the temple of Serapis having been purged of its filth, the bones were brought there, and a basilica was consecrated in honor of Saint John in place of the shrine of Serapis. Read the eleventh book of the Ecclesiastical History.

And the apostles, coming together to Jesus, reported to him all that they had done and taught. The apostles report to the Lord not only what they themselves had done and taught, but also what John suffered while they were occupied in teaching; this is reported to him either by his own disciples or by John's own disciples, as Matthew describes. Whence what follows:

Et ait illis: Venite seorsum in desertum locum, et requiescite pusillum, etc. Non solum causa facit requietionis ipsorum: sed et mysticae gratia significationis, quia videlicet derelicta Judaea, quae prophetiae sibi caput non credendo abstulerat, in deserto Ecclesiae quae virum non habuerat, verbi esset cibaria credentibus, quasi epulas panum largiturus et piscium. Ibi etenim praedicatores sancti, qui apud Judaeam non credentem, et contradicentem, aliquandiu gravi tribulationum sarcina premebantur, requiem nacti sunt de collata gentibus gratia fidei. Quae autem necessitas fuerit concedendae requiei discipulis, subsequenter ostenditur, cum dicitur:

Erant enim qui veniebant, et redibant multi, et nec manducandi spatium habebant. Ubi magna temporis illius felicitas de labore docentium simul et discentium studio demonstratur, qui utinam nostro in aevo rediret, ut tanta ministris verbi frequentia fidelium desistat auditorum, quae nec liberum eis curandi corporis spatium concedat. Nam quibus necessaria curandi corporis hora negatur: quanto minus illecebris animae sive carnis studendi facultas adest? Quin potius a quibus verbum fidei et salutare ministerium opportune importune exigitur, horum animus consequenter ad agenda semper et cogitanda coelestia succenditur, ne ea quae verbis docent, factis impugnent.

Et ascendentes in navem, abierunt in desertum locum seorsum. Non discipuli soli, sed assumpto Domino ascenderunt in navem, et locum petiere desertum, ut evangelista Matthaeus aperte demonstrat.

Et viderunt eos abeuntes, et cognoverunt multi, et pedestres de omnibus ei, etc. Dum pedestres eos praevenisse dicuntur, ostenditur quod non in aliam maris sive Jordanis ripam navigio pervenerunt discipuli cum Domino, sed cum transito navi aliquo freto aut stagno, proximos ejusdem regionis locos adierunt, quo etiam indigenae pedestres pervenire potuerunt.

Et exiens, vidit turbam multam Jesus et misertus est super eos, qui erant sicut oves non habentes pastorem, et coepit docere illos multa. Quomodo misertus sit super eos, Matthaeus exponit plenius dicens: Et misertus est eis, et curavit languidos eorum. Hoc est enim veraciter pauperum et non habentium pastorem misereri, et viam eis veritatis docendo aperire; et molestias corporales medicando auferre; sed et jejunos reficiendo ad laudem supernae largitatis animare. Quod etiam sequentia lectionis hujus eum fecisse commemorant. Tentat autem fidem turbarum, et probatam digna mercede recompensat.

And he said to them: Come apart into a desert place, and rest a while, etc. He does this not only for the sake of their rest, but also for the grace of a mystical signification, namely, that, Judea having been forsaken—Judea which, by not believing, had taken from itself the head of prophecy—in the desert of the Church, which had not had a husband, he was about to bestow upon believers the nourishment of the word, as though about to grant a banquet of loaves and fishes. For there the holy preachers, who among unbelieving and contradicting Judea had for some time been oppressed by a heavy burden of tribulations, found rest from the grace of faith bestowed upon the Gentiles. But what necessity there was for granting rest to the disciples is shown afterward, when it is said:

For there were many coming and going, and they had not even time to eat. Here the great happiness of that time is shown, from both the labor of the teachers and the zeal of the learners; would that it might return in our own age, so that so great a throng of faithful hearers might attend the ministers of the word that it would allow them no free time even to care for the body. For those to whom the necessary hour for caring for the body is denied—how much less do they have the opportunity to attend to the allurements of the soul or of the flesh? Rather, those from whom the word of faith and the ministry of salvation is demanded in season and out of season have their mind consequently kindled to do and think heavenly things always, lest they contradict by their deeds what they teach in words.

And embarking in the boat, they went away to a desert place apart. Not the disciples alone, but having taken the Lord with them, they embarked in the boat and sought a desert place, as the evangelist Matthew clearly shows.

And they saw them going away, and many recognized them, and on foot from everywhere to him, etc. When it is said that those on foot arrived before them, it is shown that the disciples did not come with the Lord by boat to another shore of the sea or of the Jordan, but that, having crossed some strait or lake by boat, they went to nearby places of that same region, whither the natives too could arrive on foot.

And going forth, Jesus saw a great crowd, and had compassion on them, because they were as sheep not having a shepherd, and he began to teach them many things. How he had compassion on them, Matthew explains more fully, saying: And he had compassion on them, and healed their sick. For this is truly to have compassion on the poor and those without a shepherd: to open to them the way of truth by teaching, and to remove their bodily afflictions by healing, but also, by feeding the hungry, to rouse them to the praise of the heavenly bounty. That he did this also the following words of this reading recall. But he tests the faith of the crowds, and once proved, rewards it with a worthy recompense.

Petendo enim solitudinem an sequi curant explorat. Illae sequendo, et non in jumentis aut vehiculis diversis: sed proprio labore pedum iter arripiendo deserti, quantam salutis suae curam gerant ostendunt. Rursum ipse, ut potens piusque salvator ac medicus, excipiendo fatigatos, docendo inscios, sanando aegrotos, recreando jejunos, quantum devotione credentium delectetur, insinuat. Juxta vero leges allegoriae, petentem deserta gentium Christum, multae fidelium catervae relictis moenibus priscae conversationis, neglectoque variorum dogmatum praesidio, sequuntur. Et qui primum notus in Judaea Deus, postquam dentes Judaeorum arma et sagittae, et lingua eorum machaera acuta facta est (Psal. LVI), exaltatus est super coelos Deus, et super omnem terram gloria ejus.

Et cum jam hora multa fieret, accesserunt discipuli ejus dicentes: Desertus est locus, et jam hora praeteriit. Dimitte illos ut euntes in proximas villas et vicos, emant sibi cibos quos manducent. Horam multam, vespertinum tempus dicit, Luca teste, qui ait: Dies autem coeperat declinare, et accedentes duodecim dixerunt illi: Dimitte turbas, etc. (Luc. IX). Die autem declinata turbas Salvator reficit, quia vel fine saeculorum propinquante, vel cum sol justitiae pro nobis occubuit, a diutina spiritalis inediae sumus tabe salvati.

Et respondens ait illis: Date eis manducare, etc. Provocat apostolos ad fractionem panis, ut illis se non habere testantibus, magnitudo signi notior fiat: simul insinuans, quia quotidie per eos jejuna nostra corda sunt pascenda, videlicet cum eorum vel exemplis vel litteris ad amanda coelestia suscitamur. Notandum autem quod hoc miraculum panum scripturus evangelista Joannes, praemisit, quod proximum esset Pascha, dies festus Judaeorum. Matthaeus vero et Marcus, hoc, interfecto Joanne, continuo factum esse commemorant. Unde colligitur Joannem, imminente eadem festivitate paschali, fuisse decollatum, et anno post hunc sequente, cum denuo tempus paschale rediret, mysterium dominicae passionis esse completum. Et propterea quod in libro Sacramentorum, natale ejus quarto Kalendarum Septembrium denotatum est, et in Martyrologio, quod Eusebii et Hieronymi vocabulis insignitum est, legitur, quarto Kalend. Septemb. in Edessa civitate Phoeniciae provinciae, natale Joannis Baptistae, die quo decollatus est: non specialiter ipsum diem decollationis ejus, sed diem potius, quo caput ejus in eadem Edessa civitate repertum, atque in ecclesia est conditum, designat.

For by seeking solitude he tests whether they care to follow. They, by following, and not on beasts of burden or various vehicles, but undertaking the journey through the desert by the labor of their own feet, show how great a care they have for their own salvation. Again, he himself, as a powerful and merciful savior and physician, by receiving the weary, teaching the ignorant, healing the sick, and refreshing the hungry, shows how much he delights in the devotion of believers. But according to the laws of allegory, many throngs of the faithful follow Christ as he seeks the deserts of the Gentiles, having abandoned the walls of their former way of life and disregarded the protection of various doctrines. And he who was first known as God in Judea, after the teeth of the Jews became weapons and arrows, and their tongue a sharp sword (Psal. LVI), God is exalted above the heavens, and his glory above all the earth.

And when now the hour was already late, his disciples came to him, saying: This is a desert place, and the hour is now past. Send them away, that going into the neighboring farms and villages, they may buy themselves food to eat. By "a late hour" he means the evening time, as Luke attests, who says: But the day began to decline, and the twelve came and said to him: Send away the crowds, etc. (Luc. IX). But with the day declining, the Savior refreshes the crowds, because either with the end of the ages approaching, or when the sun of righteousness set for us, we have been saved from the long wasting of spiritual hunger.

And answering, he said to them: Give them to eat, etc. He provokes the apostles to the breaking of bread, so that, with them testifying that they do not have it, the greatness of the sign might become more evident; while at the same time suggesting that our fasting hearts must daily be fed by them, namely when we are stirred up, by their examples or their writings, to love heavenly things. It should be noted, moreover, that the Evangelist John, about to write of this miracle of the loaves, prefaced it by saying that the Passover, the feast day of the Jews, was near. Matthew and Mark, however, relate that this took place immediately after John was slain. From this it is gathered that John was beheaded when that same paschal festivity was imminent, and that in the following year, when the paschal season came round again, the mystery of the Lord's passion was fulfilled. And for this reason, in the book of the Sacraments his birthday is marked on the fourth of the Kalends of September, and in the Martyrology, which is distinguished by the names of Eusebius and Jerome, it is read, on the fourth of the Kalends of September, in Edessa, a city of the province of Phoenicia, the birthday of John the Baptist, the day on which he was beheaded: it designates not specifically the day of his beheading itself, but rather the day on which his head was found in that same city of Edessa, and laid in a church.

Siquidem ut Chronica Marcellini comitis testantur, tempore Marciani principis, duo monachi orientales venerant adorare in Jerosolymis, et loca sancta videre; quibus per revelationem assistens idem praecursor Domini praecepit, ut ad Herodis quondam regis habitaculum accedentes, caput suum ibi requirerent, et inventum digno honore reconderent. Quod ibi ab eis inventum et assumptum, sed non multo post culpa incuriae perditum, perlatum est Edessam ab aliis, et in quodam specu in urna sub terra, non pauco tempore ignobiliter reconditum, donec denuo idem Joannes sese suumque caput ostendit Marcello cuidam religioso abbati ac presbytero, dum in eodem specu habitaret. Quod videlicet caput Julioramo ejusdem episcopo civitatis, per praefatum presbyterum constat inventum. Ex quo tempore coepit in eadem civitate beati praecursoris decollatio, ipso (ut arbitramur) die quo caput inventum sive elevatum est celebrari. De quibus latius in praefato Chronicorum libro scriptum reperies.

Et dicit eis: Quot panes habetis? Ite et videte. Et cum cognovissent, dicunt: Quinque, et duos pisces. Per quinque panes Apostolorum, et duos pisces, tota Testamenti veteris scriptura signatur. Per quinque videlicet panes, quinque Mosaicae legis libri, quibus divinae aeternitatis cognitio, mundi creatio, procursus saeculi labentis, et vera Deo serviendi religio generi humano innotuit. Per duos vero pisces, psalmi sunt, et prophetae figurati, qui eruditum in lege Dei populum de promissione Dominicae incarnationis nova gratiae dulcedine pascebant. Qua trina Scripturae sacrae distinctione, totam veteris instrumenti seriem comprehendi Dominica auctoritate docemur. Apparens enim post resurrectionem discipulis ait Dominus ipse, quia oportebat impleri omnia quae scripta sunt in lege, Moysi, et prophetis, et Psalmis de me (Luc. XXIV). Et cum aperuit illis sensum ut intelligerent Scripturas, et intellectas spiritaliter fidelibus traderent auditoribus, quasi benedicens panibus apostolicis ac piscibus, hosque internae suavitatis dono multiplicans, turbis dispertiri praecepit. Bene autem juxta Evangelium Joannis, panes qui legem designant, hordeacei fuisse referuntur, qui jumentorum maxime rusticorumque est cibus servorum, quia incipientibus necdumque perfectis auditoribus, asperiora et quasi grossiora sunt committenda praecepta. Animalis enim homo non percipit ea quae sunt spiritus Dei (I Cor. II).

For, as the Chronicle of Count Marcellinus testifies, in the time of the emperor Marcian, two eastern monks had come to worship in Jerusalem and to see the holy places; to whom, appearing by revelation, that same Forerunner of the Lord commanded that, going to the former dwelling of King Herod, they should seek his head there, and, having found it, lay it up with due honor. This, having been found and taken up by them there, but not long after lost through the fault of negligence, was carried by others to Edessa, and, hidden ignobly for no small time in a certain cave, in an urn beneath the ground, until John himself again showed himself and his head to a certain devout abbot and priest, Marcellus, while he was dwelling in that same cave. It is established that this head was found for Julioramus, the bishop of the same city, through the aforesaid priest. From which time the beheading of the blessed Forerunner began to be celebrated in that same city, on that very day (as we suppose) on which the head was found or raised up. Concerning these matters you will find a fuller account written in the aforesaid book of Chronicles.

And he says to them: How many loaves do you have? Go and see. And when they had found out, they say: Five, and two fish. By the five loaves of the Apostles, and the two fish, the whole scripture of the Old Testament is signified. By the five loaves, namely, are meant the five books of the Mosaic law, through which the knowledge of the divine eternity, the creation of the world, the course of the passing age, and the true religion of serving God became known to the human race. By the two fish, however, are figured the psalms and the prophets, who fed the people already instructed in the law of God with the new sweetness of grace concerning the promise of the Lord's incarnation. By this threefold division of sacred Scripture, we are taught, on the Lord's own authority, that the whole series of the old instrument is comprehended. For appearing after the resurrection to the disciples, the Lord himself said that all things must be fulfilled which are written in the law of Moses, and the prophets, and the Psalms concerning me (Luke XXIV). And when he opened their understanding that they might understand the Scriptures, and, having understood them, might spiritually deliver them to their faithful hearers, as if blessing the apostolic loaves and fish, and multiplying these with the gift of inward sweetness, he commanded them to be distributed to the crowds. Fittingly, moreover, according to the Gospel of John, the loaves which designate the law are said to have been barley loaves, which are chiefly the food of beasts of burden and of rustic servants, because to beginners and to hearers not yet perfect, harsher and, as it were, coarser precepts must be entrusted. For the animal man does not perceive the things that are of the Spirit of God (1 Cor. II).

Atque ideo Dominus pro suis cuique viribus dona tribuens, semperque ad perfectiora provocans, primo quinque panibus quinque millia, secundo septem panibus quatuor hominum millia reficit, tertio discipulis suae carnis et sanguinis mysterium credit: ad ultimum magno munere dat electis, ut edant et bibant super mensam suam in regno suo.

Et praecepit illis, ut accumbere facerent omnes secundum contubernia super viride foenum. Et discubuerunt in partes, per centenos, et per quinquagenos. Diversi convivantium discubitus distinctos per orbem Ecclesiarum conventus, quae unam catholicam faciunt, designant. Quos bene Dominus quinquagenos per turmas vel centenos discumbere praecepit, ut videlicet turba fidelium escam suam et locis distincta, et moribus conjuncta perciperet. Jubilaei quippe requies quinquagenarii numeri mysterio continetur, et quinquagenarius bis ducitur, ut ad centenarium perveniatur. Quia ergo prius a malo quiescitur opere, ut post anima plenius quiescat in cogitatione, alii quinquageni; alii autem centeni discumbunt, quoniam sunt nonnulli qui a pravis actibus habent requiem operis, et sunt nonnulli qui a perversis cogitationibus habent jam requiem mentis. Bene etiam super viride foenum discubuerunt. Scriptum quippe est, Omnis caro foenum (Isa. XL). Et illi super viride foenum discumbentes Dominicis pascuntur alimentis, qui per studium continentiae calcatis illecebris carnalium concupiscentiarum, audiendis implendisque Dei verbis operam impendunt.

Et acceptis quinque panibus, et duobus piscibus, intuens in coelum benedixit, et fregit, et dedit discipulis suis, ut ponerent ante eos, et duos pisces divisit omnibus. Turbis esurientibus Salvator non nova creat cibaria, sed acceptis eis quae habuerunt discipuli, benedicit; quia veniens in carne, non alia quam praedicta sunt, praedicabat, sed legis et prophetarum scripta, quam sint mysteriis gratiae gravida demonstrat. Intuetur in coelum, ut illuc dirigendam mentis aciem, ibi lucem scientiae doceat esse quaerendam. Frangit, et ante turbas ponenda discipulis distribuit, quia sacramenta prophetiae sanctis doctoribus qui haec toto orbe praedicent, patefecit.

Et manducaverunt omnes et saturati sunt, et sustulerunt reliquias fragmentorum duodecim cophinos plenos, et de piscibus. Quod turbis superest, a discipulis sustollitur; quia sacratiora mysteria quae a rudibus capi nequeunt, non negligenter omittenda, sed sunt inquirenda perfectis. Nam per cophinos duodecim apostoli, et per apostolos cuncti sequentium doctorum chori figurantur, foris quidem hominibus despecti, sed intus salutaris cibi reliquiis ad alenda humilium corda cumulati.

And therefore the Lord, bestowing gifts on each according to his own powers, and always calling him on to more perfect things, first refreshes five thousand with five loaves, second refreshes four thousand men with seven loaves, third entrusts to the disciples the mystery of his flesh and blood: at last, by a great gift, he grants to the elect to eat and drink at his table in his kingdom.

And he commanded them to make all sit down in groups upon the green grass. And they reclined in groups, by hundreds and by fifties. The diverse arrangements of those reclining at table designate the distinct assemblies of Churches throughout the world, which together make up one catholic Church. The Lord fittingly commanded these to recline in groups of fifty or a hundred, namely so that the crowd of the faithful might receive its food distinct in places, yet joined in customs. For the rest of the Jubilee is contained in the mystery of the number fifty, and the number fifty is doubled so that one arrives at a hundred. Since, then, one first rests from evil action, so that afterward the soul may rest more fully in thought, some recline in fifties, others in hundreds; for there are some who have rest of action from wicked deeds, and there are some who already have rest of mind from perverse thoughts. They also reclined fittingly upon the green grass. For it is written, All flesh is grass (Isa. XL). And those who recline upon the green grass are fed with the Lord's food who, through zeal for continence, having trampled the enticements of carnal desires, devote their labor to hearing and fulfilling the words of God.

And having taken the five loaves and the two fishes, looking up to heaven, he blessed and broke them, and gave them to his disciples to set before them, and he divided the two fishes among all. For the hungry crowds the Savior does not create new foods, but blesses what the disciples had; for, coming in the flesh, he preached nothing other than what had already been foretold, but showed how pregnant with the mysteries of grace were the writings of the law and the prophets. He looks up to heaven, so as to teach that the gaze of the mind must be directed there, that there the light of knowledge is to be sought. He breaks it, and distributes it to the disciples to be set before the crowds, because he laid open the mysteries of prophecy to the holy teachers who would preach these things throughout the whole world.

And they all ate and were filled, and they took up twelve full baskets of the leftover fragments, and of the fishes. What remains for the crowds is taken up by the disciples, because the more sacred mysteries, which cannot be grasped by the untaught, are not to be negligently omitted, but are to be sought out by the perfect. For by the twelve baskets the apostles are signified, and by the apostles all the choirs of the teachers who followed, outwardly indeed despised by men, but inwardly heaped up with the remains of saving food for the nourishment of humble hearts.

Constat enim, cophinis opera servilia geri solere, sed ipse cophinos panum fragmentis implevit, qui infirma hujus mundi, ut fortia confunderet, elegit.

Erant autem qui manducaverunt, quinque millia virorum. Quia quinque sunt exterioris hominis sensus, quinque millia viri Dominum secuti designant eos, qui in saeculari habitu adhuc positi exterioribus, quae possident, bene uti noverunt. Qui recte quinque panibus aluntur, quia tales necesse est legalibus adhuc praeceptis institui. Nam qui mundo ad integrum renuntiant, et quatuor sunt millia, et septem panibus refecti, hoc est et Evangelica perfectione sublimes, et spiritali sunt gratia intus eruditi.

Et statim coegit discipulos suos ascendere navem, ut praecederent eum trans fretum ad Bethsaidam, dum ipse dimitteret populum, etc. Quare coegerit discipulos ascendere navem, et ipse mox dimisso populo in montem oraturus abierit, Joannes manifeste declarat, qui, completa refectione illa coelesti, continuo subjecit: Jesus ergo cum cognovisset, quia ventur essent ut raperent eum, et facerent eum regem, fugit iterum in montem ipse solus (Joan. VI). Ubi necessarium nobis vivendi monstrat exemplum, ut in bonis quae agimus, humani favoris retributionem vitemus, neque nos operatio virtutum spiritualium ad concupiscentiam reflectat temporalium voluptatum. Nonnullis etenim contigit, ut dum ob meritum vitae sublimioris mirandi in moribus ac laudabiles existerent, et jure honorandi putarentur, acceptis pecuniis sive praediis, inchoata justitiae rudimenta perderent, et cum carnalibus sese illecebris atque avaritia incauti corrumperent, ipsis etiam a quibus honorabantur pro bonis, denuo pro malis actibus non solum in fastidium, verum etiam devenirent in odium. Minusque multo periculosum est in his quae recte agimus, adversantium nos improbitate fatigari, quam honorantium favore demulceri. Hic etenim securiorem saepe corrumpit animum, illa circumspectum semper reddit et cautum. Unde Dominus viam nobis vitae quam sequamur initians, cum ii qui virtutes ejus admirabantur, regem eum facere vellent, fugit in montem orare.

For it is well known that baskets are commonly used for servile work, but he himself filled baskets with the fragments of bread who chose the weak things of this world to confound the strong.

Now those who ate were five thousand men. Since there are five senses of the outer man, the five thousand men who followed the Lord designate those who, still placed in a secular condition, know how to make good use of the outward things which they possess. These are rightly nourished with five loaves, because such persons must still be instructed by the precepts of the law. For those who renounce the world entirely are the four thousand, and refreshed with seven loaves, that is, both raised up by evangelical perfection, and inwardly instructed by spiritual grace.

And immediately he compelled his disciples to embark in the boat, that they might go before him across the strait to Bethsaida, while he himself dismissed the people, etc. Why he compelled the disciples to embark in the boat, and himself, once the people had been dismissed, soon departed to the mountain to pray, John clearly declares, who, once that heavenly refreshment was completed, immediately added: Jesus therefore, when he knew that they would come to seize him and make him king, fled again to the mountain, he alone (John VI). Here he shows us a necessary example for living, that in the good deeds we do we should avoid the recompense of human favor, and that the working of spiritual virtues should not turn us back toward the concupiscence of temporal pleasures. For it has happened to some, that while, on account of the merit of a more sublime life, they were admirable and praiseworthy in their conduct, and were thought worthy to be honored by right, once they had received money or estates they lost the rudiments of justice they had begun, and, corrupting themselves incautiously with carnal allurements and avarice, they came, on account of their evil deeds, not only into the distaste but even into the hatred of those very persons by whom they had been honored for their good works. And it is far less dangerous, in the things we do rightly, to be wearied by the wickedness of those who oppose us, than to be soothed by the favor of those who honor us. For the favor of those who honor us often corrupts a soul made too secure, whereas the malice of adversaries always renders it circumspect and cautious. Whence the Lord, inaugurating for us the way of life which we should follow, when those who admired his virtues wished to make him king, fled to the mountain to pray.

Cum vero illi qui virtutibus ejus invidebant, eum morti tradere disponerent, occurrit promptus, et vinciendum se crucifigendumque furentibus obtulit, evidenti nos informans exemplo, ut parati simus ad adversa saeculi toleranda, cauti ad blandimenta cum forte arriserint, declinanda: et ne nos prospera mundi affluant, emolliendo decipiant, crebris a Domino precibus imploremus. Praecedebant autem Dominum discipuli trans fretum ad Bethsaidam, quae est in Galilaea civitas Andreae et Petri et Philippi apostolorum, prope stagnum Genezareth, ut in locorum libris invenimus. Ubi merito monet, quomodo dicat Marcus, peracto miraculo panum discipulos venisse trans fretum ad Bethsaidam, cum videatur dicere Lucas, quod in locis Bethsaidae factum fuerit miraculum illud memorabile, et refectio coelestis. Ait enim: Assumptis illis, secessit: seorsum in locum desertum, qui et Bethsaida. Quod cum cognovissent turbae, secutae sunt illum, et excepit illis (Luc. IX). Et caetera quae sequuntur, usque ad completam sacrae refectionis historiam. Nisi forte intelligamus eo, quod Lucas ait in locum desertum, qui est Bethsaida, non ipsius viciniam civitatis, sed loca deserti ad eam pertinentis esse designata. Marcus enim dicit aperte, quod praecederent eum ad Bethsaidam: ubi ipsius fines civitatis constat esse notatos. Lucas vero, qui non dicit in locum desertum quae est Bethsaida, sed qui est Bethsaida, potest, nisi fallor, recte intelligi, quia non ipsam civitatem voluerit intelligi, sed locum desertum ipsius, id est ad ejus confinia pertinentem. Narrat autem Evangelista Joannes manducasse panem turbas juxta Tiberiadem, et ascendentes navem discipulos, venisse trans mare in Capharnaum, quae ambae sint civitates in Galilaea juxta stagnum Genezareth, quod etiam Tiberiadis a civitate Tiberiade vocatur.

Et cum dimisisset eos, abiit in montem orare. Non omnis qui orat, ascendit in montem; est enim oratio quae peccatum facit. Sed qui bene orat, qui Deum orando quaerit, hic a terrenis ad superiora progrediens, verticem curae sublimioris ascendit. Qui vero de divitiis, aut de honore saeculi, aut certe de inimici morte sollicitus obsecrat, ipse in infimis jacens, viles ad Deum preces mittit. Orat autem Dominus, non ut pro se obsecret, sed ut pro me impetret.

But when those who envied his virtues resolved to hand him over to death, he came forward readily, and offered himself to those raging against him, to be bound and crucified, instructing us by a clear example, that we should be ready to endure the adversities of the world, and cautious to decline its blandishments when by chance they should have smiled upon us; and that, lest the prosperities of the world, flowing in upon us, should deceive us by softening us, we should implore this of the Lord with frequent prayers. Now the disciples went before the Lord across the strait to Bethsaida, which is a city in Galilee of the apostles Andrew and Peter and Philip, near the lake of Gennesaret, as we find in the books on places. Here it is rightly noted how it is that Mark says the disciples came across the strait to Bethsaida once the miracle of the loaves had been accomplished, whereas Luke seems to say that that memorable miracle and heavenly refreshment took place in the region of Bethsaida. For he says: Taking them, he withdrew apart to a desert place, which is also Bethsaida. And when the crowds knew this, they followed him, and he received them (Luke IX). And the rest that follows, up to the completed account of the sacred refreshment. Unless perhaps we understand it thus, that in saying 'to a desert place, which is Bethsaida,' Luke did not designate the vicinity of the city itself, but the desert places belonging to it. For Mark says openly that they went before him to Bethsaida, where it is clear that the very borders of the city are indicated. But Luke, who does not say 'into a desert place, quae est Bethsaida,' but 'qui est Bethsaida,' can, unless I am mistaken, rightly be understood not to have meant the city itself, but its desert place, that is, the one pertaining to its confines. Now the Evangelist John relates that the crowds ate bread near Tiberias, and that the disciples, embarking in the boat, came across the sea to Capernaum, both of which are cities in Galilee near the lake of Gennesaret, which is also called the Sea of Tiberias, from the city of Tiberias.

And when he had dismissed them, he went up into the mountain to pray. Not everyone who prays ascends the mountain; for there is a prayer that produces sin. But he who prays well, who by praying seeks God, advancing from earthly things to higher things, ascends the summit of a more sublime care. But he who, anxious about riches, or about worldly honor, or indeed about the death of an enemy, entreats, lying himself in the lowest things, sends worthless prayers to God. But the Lord prays, not to entreat for himself, but to obtain for me.

Nam etsi omnia posuerit in potestate filii; filius tamen, ut formam hominis impleret, obsecrandum patrem putat pro nobis, quia advocatus est noster. Advocatum enim, inquit Apostolus, habemus apud patrem Jesum Christum (I Joan. II). Si advocatus est, debet pro meis intervenire peccatis. Non ergo quasi infirmus, sed quasi pius obsecrat. Vis scire quod omnia quae velit possit? Et advocatus et judex est. In altero pietatis officium, in altero insigne est potestatis.

Et cum sero esset factum, erat navis in medio mari, et ipse solus in terra. Et videns eos laborantes in remigando, erat enim ventus contrarius eis. Labor discipulorum in remigando, et contrarius eis ventus, labores sanctae Ecclesiae varios designat, quae inter undas saeculi adversantis, et immundorum flatus spirituum ad quietem patriae coelestis quasi ad fidam littoris stationem pervenire conatur. Ubi bene dicitur, quia navis erat in medio mari, et ipse solus in terra. Quia nonnunquam Ecclesia tantis gentilium pressuris, non solum afflicta, sed et foedata est, ut (si fieri posset) redemptor ipsius eam prorsus deseruisse ad tempus videretur. Unde est illa vox ejus inter undas procellasque tentationum verrentium deprehensae, atque auxilium protectionis illius gemebundo clamore quaerentis. Unde quid, Domine, recessisti longe, despicis in opportunitatibus, in tribulatione (Psal. IX)? Quae pariter vocem inimici persequentis exponit sequentibus psalmi subjiciens: Dixit enim in corde suo, oblitus est Deus; avertit faciem suam ne videat usque in finem (Ibid.). Verum ille non obliviscitur orationem pauperum, neque avertit faciem suam a sperantibus in se: quin potius et certantes cum hostibus ut vincat adjuvat, et victores in aeternum coronat. Unde hic quoque aperte dicitur, quia vidit eos laborantes in remigando. Vidit quippe Dominus laborantes in mari, quamvis ipse positus in terra, quia etsi ad horam differre videatur auxilium tribulatis impendere, nihilominus eos ne in tribulationibus deficiant, suae respectu pietatis corroborat, et aliquando etiam manifesto adjutorio, victis adversitatibus, quasi calcatis, sedatisque fluctuum voluminibus, liberat, sicut hic quoque subsequenter insinuatur cum dicitur:

Et circa quartam vigiliam noctis venit ad eos ambulans super mare. Stationes et vigiliae militares in terna horarum spatia dividuntur. Quando ergo dicit, quarta vigilia noctis venisse ad eos Dominum, ostendit tota nocte periclitatos, et extremo noctis tempore eis auxilium praebitum.

For although he has placed all things in the power of the Son, the Son nevertheless, in order to fulfill the form of man, deems it right to entreat the Father on our behalf, because he is our advocate. For, says the Apostle, we have an advocate with the Father, Jesus Christ (1 John II). If he is an advocate, he must intervene for my sins. He therefore entreats not as one weak, but as one devoted. Do you wish to know that he can do all that he wills? He is both advocate and judge. In the one is the office of devotion, in the other the sign of power.

And when evening had come, the boat was in the middle of the sea, and he alone was on the land. And seeing them struggling at rowing, for the wind was against them. The labor of the disciples in rowing, and the wind contrary to them, designates the various labors of the holy Church, which, amid the waves of a hostile world and the blasts of unclean spirits, strives to arrive at the rest of the heavenly homeland as at a safe anchorage on the shore. Where it is fittingly said that the boat was in the middle of the sea, and he alone was on the land. Because sometimes the Church has been, by such great oppressions of the gentiles, not only afflicted but even disfigured, so that (were it possible) her Redeemer might seem for a time to have utterly abandoned her. Whence comes that voice of hers, caught amid the waves and storms of assailing temptations, and seeking with a groaning cry the help of his protection. Whence: Why, O Lord, have you withdrawn far off, do you disregard us in due seasons, in tribulation (Ps. IX)? Which likewise sets forth the voice of the persecuting enemy, adding in the following words of the psalm: For he has said in his heart, God has forgotten; he has turned away his face so as not to see, forever (Ibid.). But he does not forget the prayer of the poor, nor does he turn his face away from those who hope in him; rather, he assists those who strive against enemies so that they may conquer, and crowns the victors forever. Whence here too it is openly said, that he saw them struggling at rowing. For the Lord saw those laboring on the sea, although he himself was set on the land, because even if he seems for a time to delay giving help to those in tribulation, nonetheless he strengthens them, by the regard of his mercy, lest they fail amid tribulations, and sometimes even by manifest aid he frees them, once adversities have been overcome, as it were trampled underfoot, and the surges of the waves stilled, as is likewise suggested here in what follows, when it is said:

And about the fourth watch of the night he came to them, walking upon the sea. Military stations and watches are divided into spans of three hours each. When therefore it says that the Lord came to them in the fourth watch of the night, it shows that they were in danger the whole night, and that help was given to them at the last time of the night.

Laborant ergo toto noctis opacae tempore, sed diluculo appropinquante, et Lucifero solis dieique exortum promittente, venit Dominus, et superambulans, tumida freti terga comprimit. Quia cum pressuris obsita fragilitas humana, pusillitatem virium suarum considerat, nihil erga se aliud quam tenebras angustiarum, et aestus cernit hostium confligentium. Cum vero mentem ad superni lumen praesidii, et perpetuae dona retributionis erexerit: quasi inter umbras noctis repente exortum Luciferi conspicit, qui diem proximum nuntiet. Lucifer namque cum plurimum, tres horas noctis, id est totam vigiliam matutinam illuminare perhibetur.

Aderitque Dominus qui, sopitis tentationum periculis, plenam libertatis fiduciam suae protectionis attribuat. Sequitur:

Et volebat praeterire eos. At illi ut viderunt eum super mare ambulantem, putaverunt phantasma esse, et exclamaverunt. Omnes enim eum viderunt, et conturbati sunt. Adhuc haeretici putant phantasma fuisse Dominum, nec veram assumpsisse carnem de virgine. Denique Theodorus Pharanitanus quondam episcopus ita scripsit, corporale pondus non habuisse secundum carnem Dominum: sed absque pondere et corpore super mare deambulasse. At contra fides catholica, et pondus secundum carnem habere eum praedicat, et onus corporeum, et cum pondere atque onere corporali incedere super aquas non infusis pedibus. Nam Dionysius, egregius inter ecclesiasticos scriptores, in opusculis de divinis Nominibus, hoc modo loquitur: Ignoramus enim qualiter de virgineis sanguinibus alia lege praeter naturalem formabatur, et qualiter infusis pedibus corporale pondus habentibus, et materiale onus, deambulabat in humidam et instabilem substantiam. Quomodo autem volebat Dominus eos praeterire, tanquam alienos, ad quos de periculo naufragii liberandos advenerat, nisi ut ad horam turbati et paventes, sed continuo liberati, amplius ereptionis suae miraculum stuperent, ac majores ereptori suo gratias referrent? Quia et in tempestatibus passionum quae pro constantia fidei a perfidis ingeruntur, talis nonnunquam provisio divinitus ostenditur. Saepe enim ita fideles in tribulatione positos superna pietas deseruisse visa est, ut quasi laborantes in mari discipulos praeterire Jesus voluisse putaretur. Unde est et illud in psalmista, Ecclesiae in martyrii certamine desudantis: Quare me oblitus es, quare me repulisti, et quare tristis incedo dum affligit me inimicus?

They labor, then, through the whole time of the dark night, but as dawn draws near, and the morning star promises the rising of the sun and the day, the Lord comes and, walking upon it, calms the swollen backs of the sea. For when human frailty, beset by pressures, considers the smallness of its own strength, it perceives concerning itself nothing else than the darkness of anguish and the surging tides of contending enemies. But when it has raised its mind to the light of heavenly protection, and to the gifts of perpetual reward, it beholds, as it were amid the shadows of night, the sudden rising of the morning star, which announces the approaching day. For the morning star is said to illuminate at most three hours of the night, that is, the whole morning watch.

And the Lord will be present, who, once the dangers of temptations have been lulled, may grant the full confidence of freedom through his protection. There follows:

And he wished to pass by them. But when they saw him walking on the sea, they thought it was a ghost, and cried out. For all saw him, and were troubled. Even now heretics think that the Lord was a phantom, and that he did not assume true flesh from the virgin. Finally Theodore of Pharan, once a bishop, wrote thus: that the Lord did not have corporeal weight according to the flesh, but walked upon the sea without weight and without body. But on the contrary the catholic faith proclaims that he had weight according to the flesh, and a corporeal burden, and that he walked upon the waters with weight and corporeal burden, his feet not being submerged. For Dionysius, distinguished among ecclesiastical writers, speaks in this manner in his little works On the Divine Names: For we do not know how he was formed from the virginal blood by a law other than the natural one, and how, with his feet immersed and having corporeal weight and material burden, he walked upon a moist and unstable substance. But how did the Lord wish to pass them by, as though they were strangers, whom he had come to free from the danger of shipwreck, except so that, being troubled and afraid for a time, but immediately freed, they might marvel the more at the miracle of their deliverance, and give greater thanks to their deliverer? For even in the storms of sufferings which are heaped upon the faithful by the faithless on account of constancy in the faith, such a providence is sometimes shown divinely. For often the heavenly loving-kindness has seemed to abandon the faithful placed in tribulation in such a way, that Jesus might be thought to have wished to pass by his disciples struggling, as it were, on the sea. Whence is also that saying in the Psalmist, of the Church laboring in the contest of martyrdom: Why hast thou forgotten me, why hast thou cast me off, and why do I go about sorrowful while the enemy afflicts me?

Dum confringuntur omnia ossa mea, etc. Sed dicunt inimici terrentes, Ubi est Deus eorum (Psal. XLII)? quasi naufragium fessis minitantes apostolis. Dicit ipse Deus eorum: Cum transieris per aquas tecum ero, et flumina non operient te. Cum ambulaveris in igne, non combureris, et flamma non ardebit in te (Isa. XLIII). Unde hic quoque recte subditur:

Et statim locutus est eis, et dixit illis: Confidite, ego sum, nolite timere. Et ascendit ad illos in navem, et cessavit ventus. Prima trepidantium et periclitantium subventio est, incussum cordibus expellere timorem. Secunda tempestatum furias suae praesentiae virtute compescere. Nec mirandum si, ascendente in naviculam Domino, ventus cessavit. In quocunque enim corde Deus per gratiam sui adest amoris, mox universa vitiorum, et adversantis mundi, sive spirituum malignorum bella compressa quiescunt.

Et plus magis intra se stupebant. Non enim intellexerant de panibus. Erat enim cor illorum obcaecatum. Dominus quidem et in miraculo panum, quod esset conditor rerum, ostendit: et in ambulando super undas, quod haberet corpus ab omni peccatorum gravedine liberum, edocuit: et in placando ventos, undarumque rabiem sedando, quod elementis dominaretur, monstravit. Sed cardinales adhuc discipuli, necdum hunc Deum esse cognoscunt. Et quidem virtutum magnitudinem stupebant: necdum tamen in eo veritatem divinae majestatis cognoscere valebant.

Cum egressi essent de navi, continuo cognoverunt eum: Et percurrentes universam regionem illam, coeperunt in grabatis eos qui se male habebant circumferre, ubi audiebant eum esse. Cognoverunt eum rumore, non facie: vel certe pro signorum magnitudine quae parabat in populis, etiam plurimis vultu notus erat. Et vide quanta fides sit hominum terrae Genezareth, ut non praesentium tantum salute contenti sint, sed mittant ad alias per circuitum civitates, quo omnes currant ad medicum.

Et quocunque introibat in vicos vel in villas, aut in civitates: in plateis ponebant infirmos, et deprecabantur eum, ut vel fimbriam vestimenti ejus tangerent. Et quotquot tangebant eum, salvi fiebant. Qui male se habent, non tangant corpus Jesu, neque totum vestimentum ejus, sed extremam fimbriam. Et quicunque tetigerint, sanabuntur. Fimbriam vestimenti ejus, minimum mandatum intellige, quod qui transgressus fuerit, minimus vocabitur in regno coelorum: vel assumptionem carnis per quam venimus ad verbum Dei, et illius postea fruimur majestate.

While all my bones are broken, etc. But the enemies say, terrifying: Where is their God (Psal. XLII)? as if threatening shipwreck to the weary apostles. Their God himself says: When thou shalt pass through the waters, I will be with thee, and the rivers shall not cover thee. When thou shalt walk in fire, thou shalt not be burned, and the flame shall not burn thee (Isa. XLIII). Whence here also it is rightly added:

And immediately he spoke to them, and said to them: Have confidence, it is I, do not be afraid. And he went up to them into the boat, and the wind ceased. The first help for those trembling and in peril is to drive out the fear struck into their hearts. The second is to restrain the fury of the storms by the power of his presence. Nor is it to be wondered at, if, when the Lord went up into the little boat, the wind ceased. For in whatever heart God is present through the grace of his love, soon all the wars of vices, and of the hostile world, or of malignant spirits, are quelled and grow still.

And they were astonished within themselves all the more. For they had not understood about the loaves. For their heart was blinded. The Lord indeed showed, in the miracle of the loaves, that he was the creator of things; and taught, in walking upon the waves, that he had a body free from every burden of sins; and demonstrated, in calming the winds and stilling the rage of the waves, that he was lord over the elements. But the chief disciples did not yet know him to be God. And indeed they marveled at the greatness of the miracles; yet they were not yet able to recognize in him the truth of the divine majesty.

When they had gone out of the boat, they immediately recognized him; and running through that whole region, they began to carry about on pallets those who were sick, wherever they heard that he was. They recognized him by report, not by face; or indeed, on account of the greatness of the signs which he was working among the people, he was known by countenance also to very many. And see how great was the faith of the men of the land of Gennesaret, that they were not content only with the healing of those present, but sent to other cities round about, so that all might run to the physician.

And wherever he entered, into villages or towns, or cities, they placed the sick in the streets and begged him that they might touch even the fringe of his garment. And as many as touched him were made whole. Let those who are ill not touch the body of Jesus, nor his whole garment, but the outermost fringe. And whoever shall have touched it will be healed. Understand the fringe of his garment as the least commandment, which whoever shall have transgressed will be called least in the kingdom of heaven: or else as the assumption of the flesh, through which we come to the Word of God, and afterward enjoy his majesty.

CAPUT VII.

Et conveniunt ad eum Pharisaei, et quidam de Scribis venientes ab Jerosolymis. Et cum vidissent quosdam ex discipulis ejus communibus manibus (id est non lotis) manducare panes, vituperaverunt. O quam vera illa confessio Domini ad patrem, quia abscondisti haec a sapientibus et prudentibus, et revelasti ea parvulis. Homines terrae Genezareth, qui minus docti videbantur, non solum ipsi veniunt, sed et suos infirmos adducunt: imo gestant ad Dominum, ut vel fimbriam ejus quo salvari queant, mereantur contingere. Ideoque confestim merita cupitae salutis mercede potiuntur. At vero Pharisaei et Scribae, qui doctores esse populi debuerant, non ad verbum audiendum, non ad quaerendam medelam, sed ad movendas solum quaestionum pugnas, ad Dominum concurrunt: eosque de non lotis corporis manibus vituperant, in quorum operibus quae per manus sive per caetera corporis membra fiunt, nihil immunditiae sordidantis invenire valebant; cum se magis ipsos culpare debuerint, qui lotas aqua manus habentes, conscientiam livore pollutam gestabant. Pharisaei enim et omnes Judaei, nisi crebro laverint manus, non manducant, tenentes traditionem seniorum, et a foro nisi baptizentur, non comedunt.

Superstitiosa est hominum traditio, semel lotos ad manducandum panem crebrius lavare, et a foro nisi baptizentur, non comedere. Sed necessaria est doctrina veritatis, quae jubet eos, qui cum pane vitae descendente de coelo participare desiderant, crebro eleemosynarum, lacrymarum aliorumque justitiae fructuum lavamento sua opera purgare, ut casto corde et corpore coelestibus valeant communicare mysteriis. Necessarium est inquinamenta quae ex temporalium negotiorum curis quisque contraxerit, subsequenti bonarum cogitationum et actuum permundet instantia, si internae refectionis cupit epulis perfrui. Sed Pharisaei spiritalia prophetarum verba carnaliter accipientes, quae illi de cordis et operis castigatione praecipiebant, dicentes: Lavamini, mundi estote, et mundamini, qui fertis vasa Domini (Isa. I), isti de corpore solummodo lavando servabant.

CHAPTER VII.

And the Pharisees, and certain of the Scribes coming from Jerusalem, gather together to him. And when they had seen some of his disciples eat bread with common hands (that is, unwashed), they found fault. O how true is that confession of the Lord to the Father, "because thou hast hidden these things from the wise and prudent, and hast revealed them to little ones." The men of the land of Genesareth, who seemed less learned, not only come themselves, but also bring their sick: indeed they carry them to the Lord, that they may deserve to touch even the hem of his garment, by which they might be able to be saved. And therefore they immediately obtain the merits of the desired salvation as their reward. But indeed the Pharisees and Scribes, who ought to have been teachers of the people, run together to the Lord not to hear his word, not to seek a remedy, but only to stir up quarrels of questions: and they find fault with them for the unwashed hands of the body, in whose works — those done by the hands or by the other members of the body — they were unable to find any defiling uncleanness; whereas they ought rather to have blamed themselves, who, having hands washed with water, carried a conscience polluted with malice. For the Pharisees and all the Jews, unless they wash their hands frequently, do not eat, holding the tradition of the elders, and unless they be baptized when coming from the market, they do not eat.

It is a superstitious tradition of men, to wash more frequently those already once washed before eating bread, and not to eat unless they be baptized when coming from the market. But necessary is the doctrine of truth, which commands those who desire to partake of the bread of life descending from heaven, to cleanse their works frequently with the washing of almsgiving, of tears, and of the other fruits of righteousness, that with a chaste heart and body they may be able to share in the heavenly mysteries. It is necessary that everyone thoroughly cleanse away, by the ensuing diligence of good thoughts and deeds, the defilements which he has contracted from the cares of temporal business, if he desires to enjoy the banquet of interior refreshment. But the Pharisees, taking in a carnal sense the spiritual words of the prophets, which they set forth concerning the chastening of heart and deed, saying: "Wash yourselves, be clean, and be purified, you who bear the vessels of the Lord" (Isa. I), these men observed only by washing the body.

Frustra autem Pharisaei, frustra omnes Judaei lavant manus, et a foro baptizantur, quandiu contemnunt fonte Salvatoris ablui. In vanum baptismata servant vasorum, qui cordium suorum et corporum eluere sordes negligunt: cum certum sit Moysen, et prophetas qui vasa populi Dei vel aquis dilui, vel igne purgari, vel oleo sanctificari quacunque ex causa jusserunt, non in hoc materialium rerum emundationem, sed mentium potius et operum castigationem ac sanctimoniam, atque animarum nobis mandare salutem.

Et interrogabant eum Pharisaei et Scribae: Quare discipuli tui non ambulant juxta traditionem seniorum, sed communibus manibus manducant panem? Mira Pharisaeorum Scribarumque stultitia. Dei filium arguunt, quare hominum traditiones et praecepta non servet. Manus autem, id est opera, non corporis utique manus, sed animae lavandae sunt, ut fiat in illis verbum Dei.

Et dicebat illis: Bene irritum facitis praeceptum Dei, ut traditionem vestram servetis. Falsam calumniam vera responsione confutat. Cum (inquit) vos propter traditionem hominum praecepta Domini negligatis, quare discipulos meos arguendos creditis, quod seniorum jussa parvi pendant, ut Dei scita custodiant.

Moyses enim dixit: Honora patrem tuum et matrem tuam. Et qui maledixerit patri aut matri, morte moriatur. Honor in Scripturis non tantum in salutationibus et officiis deferendis, quantum in eleemosyna ac munerum collatione sentitur.

Honora (inquit Apostolus) viduas quae vere viduae sunt (I Tim. V). Hic honor donum intelligitur. Et in alio loco: Presbyteri duplici honore sunt honorandi, maxime qui laborant in verbo et doctrina Domini (Ibid.). Et per hoc mandatum jubemur, bovi trituranti os non claudere, ut dignus sit operarius mercede sua (Ibid.).

Vos autem dicitis: Si dixerit homo patri aut matri, corban (quod est donum) quodcunque ex me, tibi profuerit. Et ultra non dimittitis eum quidquam facere patri suo aut matri, etc. Praeceperat Dominus vel imbecillitates, vel aetates, vel penurias parentum considerans, ut filii honorarent etiam in vitae necessariis ministrandis parentes suos.

In vain, however, do the Pharisees, in vain do all the Jews wash their hands, and are baptized coming from the market, so long as they disdain to be washed in the fountain of the Savior. In vain do they keep the washings of vessels who neglect to wash away the filth of their hearts and bodies: since it is certain that Moses and the prophets, who for whatever reason commanded the vessels of the people of God to be washed with water, or purged by fire, or sanctified with oil, thereby commanded us not the cleansing of material things, but rather the chastening and holiness of minds and deeds, and the salvation of souls.

And the Pharisees and Scribes asked him: "Why do your disciples not walk according to the tradition of the elders, but eat bread with common hands?" Wondrous is the folly of the Pharisees and Scribes. They accuse the Son of God, because he does not keep the traditions and precepts of men. But the hands, that is, the works — not indeed the hands of the body, but of the soul — are to be washed, that the word of God may be accomplished in them.

And he said to them: "Well do you make void the precept of God, that you may keep your tradition." He refutes the false calumny with a true answer. Since, he says, you neglect the precepts of the Lord on account of the tradition of men, why do you think my disciples are to be blamed, because they esteem lightly the commands of the elders, in order to keep the decrees of God?

For Moses said: "Honor your father and your mother." "And whoever shall curse father or mother, let him die the death." Honor in the Scriptures is understood not so much in greetings and the rendering of dutiful services, as in almsgiving and the bestowal of gifts.

"Honor" (says the Apostle) "widows who are truly widows" (I Tim. V). Here "honor" is understood as a gift. And in another place: "Presbyters are to be honored with double honor, especially those who labor in the word and doctrine of the Lord" (Ibid.). And by this commandment we are ordered "not to muzzle the ox that treads out the grain, that the laborer may be worthy of his reward" (Ibid.).

But you say: If a man shall say to his father or mother, Corban (that is, a gift), whatsoever is from me shall profit you. And you no longer allow him to do anything for his father or his mother, etc. The Lord had commanded this, considering either the infirmities, or the ages, or the poverty of parents, so that children should honor their parents even by ministering to them the necessities of life.

Hanc providentissimam Dei legem volentes Scribae Pharisaeique subvertere, ut impietatem sub nomine pietatis inducerent, docuerunt pessimos filios, ut si quis ea quae parentibus offerenda sunt, Deo vovere voluerit, qui verus est pater, oblatio Domini praeponatur parentum muneribus. Vel certe ipsi parentes quae Deo consecrata sunt, ne sacrilegii crimen incurrerent, declinantes, egestate conficiebantur; atque ita fiebat ut oblatio liberorum sub occasione templi et Dei in sacerdotum lucra cederet. Haec pessima Pharisaeorum consuetudo de tali occasione veniebat. Multos habentes obligatos aere alieno, et nolentes sibi creditum reddere, delegabant sacerdotibus, ut, exacta pecunia, ministeriis templi et eorum usibus deserviret. Potest autem et hunc breviter habere sensum: Munus quodcunque ex me est, tibi proderit. Compellitis, inquit, filios ut dicant parentibus suis: Quodcunque donum oblaturus eram Deo, in tuos consumo cibos, tibique prodest, o pater et mater, ut illi timentes accipere, quod Deo videbant mancipatum, inopem magis vellent vitam ducere quam comedere de consecratis

Et advocans iterum turbam dicebat illis: Audite me, omnes, et intelligite: Nihil est extra hominem introiens in eum, quod possit eum coinquinare. Sed quae de homine procedunt, illa sunt quae communicant hominem. Verbum communicat, proprie Scripturarum est, et publico sermone teritur. Populus Judaeorum partem Dei esse se jactans, communes cibos vocat, quibus omnes utuntur homines. Verbi gratia: suillam carnem, ostreas, lepores, et istiusmodi animantia, quae ungulam non findunt, nec ruminant, nec squamosa in piscibus sunt. Unde et in Actibus Apostolorum scriptum est: Quod Deus sanctificavit, tu ne commune dixeris (Act. X). Commune ergo quod caeteris hominibus patet, et quasi non est de parte Dei, pro immundo appellatur. Nihil est (inquit) extra hominem introiens in eum quod possit eum coinquinare. Sed quae de homine procedunt, illa sunt quae coinquinant hominem. Opponat prudens lector et dicat: Si quod intrat in os, non coinquinat hominem, quare idolothytis non vescimur? Et Apostolus scribit: Non potestis calicem Domini bibere, et calicem daemoniorum (I Cor. X). Sciendum ergo quod ipsa quidem cibaria, ut Dei creatura, per se munda sint, sed idolorum ac daemonum invocatio ea facit immunda.

Wishing to subvert this most provident law of God, the Scribes and Pharisees, that they might introduce impiety under the name of piety, taught most wicked sons that, if anyone wished to vow to God—who is the true father—those things that ought to be offered to parents, the offering to the Lord should be preferred to the gifts of parents. Or indeed the parents themselves, avoiding what had been consecrated to God lest they incur the crime of sacrilege, were being worn down by want; and thus it came about that the offering of the children, under the pretext of the temple and of God, turned into gain for the priests. This most wicked custom of the Pharisees arose from such an occasion. Having many people bound to them by debt, and unwilling that the loan be repaid to themselves, they would assign it to the priests, so that, once the money had been exacted, it might serve the ministries of the temple and their own uses. It can also briefly have this sense: Whatever gift is from me will profit you. You compel, he says, the sons to say to their parents: Whatever gift I was going to offer to God, I spend on your food, and it profits you, O father and mother—so that they, fearing to accept what they saw had been made over to God, would rather choose to lead a needy life than to eat of what had been consecrated.

And calling the crowd to him again, he said to them: Hear me, all of you, and understand: there is nothing outside a man entering into him which can defile him. But the things that come out of a man, those are what defile a man. The word "communicat" properly belongs to Scripture, and is worn smooth by common speech. The Jewish people, boasting themselves to be God's portion, call "common" those foods which all men use. For example: swine's flesh, oysters, hares, and animals of this kind, which do not divide the hoof, nor chew the cud, nor have scales among fish. Whence also it is written in the Acts of the Apostles: What God has sanctified, do not call common (Acts X). Therefore that which is open to the rest of men, and is as it were not of God's portion, is called "common" for "unclean." There is nothing, he says, outside a man entering into him which can defile him. But the things that proceed from a man, those are what defile a man. Let the prudent reader object and say: If what enters into the mouth does not defile a man, why do we not eat of things offered to idols? And the Apostle writes: You cannot drink the cup of the Lord, and the cup of demons (I Cor. X). It must be known, therefore, that the foods themselves, as God's creation, are indeed clean in themselves, but the invocation of idols and demons makes them unclean.

Et cum introisset in domum a turba, interrogabant eum discipuli ejus parabolam. Et ait illis: Sic et vos imprudentes estis? Quod aperte dictum fuerat, et patebat auditu, apostoli per parabolam dictum putant, et in re manifesta mysticam quaerunt intelligentiam. Corripiunturque a Domino quare parabolice dictum putant quod perspicue locutus est. Ex quo animadvertimus vitiosum esse auditorem qui obscure manifesta aut manifeste dicta obscure velit intelligere.

Non intelligitis quia omne extrinsecus introiens in hominem non potest eum communicare, quia non intrat in cor ejus, sed in ventrem et in secessum emittitur purgans omnes escas? Omnium Evangeliorum loca apud haereticos et perversos plena sunt scandalis. Et ex hac sententiola quidam calumniantur, quod Dominus, physicae disputationis ignarus, putet omnes cibos in ventrem ire, et in secessu digeri, cum statim infusae escae per artus et venas ac medullas nervosque fundantur. Unde et multos videmus qui vitio stomachi perpetem sustinent vomitum, post coenas et prandia statim evomere quod ingesserint, et tamen corpulentos esse, quia ad primum tactum liquidior cibus et potus per membra funditur. Sed istiusmodi homines dum volunt alterius imperitiam reprehendere, ostendunt suam. Quamvis enim tenuissimus humor et liquens esca, cum in venis et artubus concocta fuerit et digesta, per occultos meatus corporis, quos Graeci πόρους vocant, ad inferiora delabitur, et in secessum vadit. Dicebat autem quoniam quae de homine exeunt, illa communicant hominem. Ab intus enim de corde hominum cogitationes malae procedunt, adulteria, fornicationes, homicidia, furta, avaritiae, et caetera. De corde, inquit, exeunt cogitationes malae. Ergo animae principale non, juxta Platonem, in cerebro, sed juxta Christum in corde est. Et arguendi ex hac sententia, qui cogitationes a diabolo immitti putant, et non ex propria nasci voluntate. Diabolus adjutor esse et incentor malarum cogitationum potest, auctor non potest. Sin autem semper in insidiis positus, levem cogitationum nostrarum scintillam suis fomitibus inflammarit, non debemus opinari eum cordis quoque occulta rimari, sed ex corporis habitu et gestibus aestimare quid versemus intrinsecus. Verbi gratia, si pulchram mulierem nos crebro viderit respicere, intelligit cor amoris jaculo vulneratum.

Et inde surgens abiit in fines Tyri et Sidonis. Scribis et Pharisaeis calumniatoribus derelictis, transgreditur in partes Tyri et Sidonis, ut Tyrios Sidoniosque curaret.

And when he had entered into the house away from the crowd, his disciples asked him about the parable. And he said to them: Are you also thus without understanding? What had been said plainly, and was clear to the hearing, the apostles thought had been said in a parable, and in a manifest matter they sought a mystical understanding. And they are reproved by the Lord for thinking that what he had spoken clearly had been said in a parable. From which we observe that a hearer is faulty who wishes to understand obscurely things clearly said, or clearly things said obscurely.

Do you not understand that everything entering into a man from outside cannot defile him, because it does not enter into his heart, but into the belly, and is expelled into the latrine, purging all foods? All the passages of the Gospels are full of stumbling blocks among heretics and perverse men. And from this little saying certain men bring a false accusation, that the Lord, being ignorant of physical discussion, supposes that all foods go into the belly and are digested in the latrine, whereas in fact foods, once taken in, are immediately diffused through the limbs and veins and marrows and nerves. Whence we also see many who, through a defect of the stomach, endure continual vomiting, who immediately after suppers and meals vomit up what they had taken in, and yet are corpulent, because at the first contact the more liquid food and drink is diffused through the members. But men of this sort, while wishing to reprove another's ignorance, show their own. For although the finest moisture and liquefied food, once it has been concocted and digested in the veins and limbs, slips down through the hidden passages of the body, which the Greeks call πόρους, to the lower parts, and goes into the latrine. But he said that the things which go out from a man, those defile the man. For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, and the rest. From the heart, he says, proceed evil thoughts. Therefore the ruling part of the soul is, not according to Plato in the brain, but according to Christ in the heart. And from this saying are to be refuted those who think that thoughts are cast in by the devil, and do not arise from one's own will. The devil can be a helper and instigator of evil thoughts, he cannot be the author. But if, ever lying in ambush, he inflames with his tinder some light spark of our thoughts, we ought not to suppose that he also searches out the hidden things of the heart, but rather that he judges from the disposition and gestures of the body what we turn over within. For example, if he sees us frequently gazing at a beautiful woman, he understands that the heart has been wounded by the dart of love.

And rising from there, he went away into the borders of Tyre and Sidon. Leaving behind the scribes and Pharisees, his calumniators, he passes into the regions of Tyre and Sidon, in order to heal the Tyrians and Sidonians.

Et ingressus domum, neminem voluit scire, et non potuit latere. Merito quaeritur quomodo dicatur quod Dominus neminem voluerit iter suum scire, nec tamen latere potuerit. Quid enim est quod ille non potuerit, qui etiam temporaliter inter homines positus omnia invisibiliter quae foris agebantur intus cum Patre disponebat? Aut quam ob causam putandus est fines Tyri et Sidonis intrasse, nisi ut filiam Syrophoenissae a daemonio liberaret, ac per fidem feminae gentilis perfidiam argueret scribarum ac Pharisaeorum? Sed fideliter ac pie sentiendum est quia nequaquam de illo hac in re, quod ipse noluit factum est, sed fidelibus iter ejus sequentibus quid principaliter in bonis quae agunt velle debeant ostensum. Ingressus quippe domum praecepit discipulis ne se cuiquam in regione ignota quis esset aperirent. Attamen ipse suum illum introitum gentili feminae, quibuscunque voluit ipse prudentibus publicavit, ipse cor illius ad quaerendam a se salutem invisibili accendit instinctu, ut exemplo ejus discerent quibus sanandi infirmos gratiam conferret in exhibitione miraculorum humani gloriam favoris, quantum possent, declinare, nec tamen a pio virtutis opere cessare, quando haec fieri vel fides bonorum juste mereretur, vel incredulitas pravorum necessario cogeret.

Et non potuit, inquit, latere. Mulier enim statim ut audivit de eo, cujus habebat filia spiritum immundum, intravit et procidit ad pedes ejus. Erat autem mulier gentilis Syrophoenissa genere. Typice autem mulier haec gentilis, sed cum fide ad Dominum veniens, Ecclesiam designat de gentibus collectam. Quae pro filia daemoniaca Dominum rogat, cum pro populis suis necdum credentibus, ut et ipsi a diaboli fraudibus absolvantur, supernae pietati supplicat. Quae bene juxta Matthaeum de finibus suis egressa, in hoc vero Evangelista ingressa esse ad Dominum, atque ad pedes ejus procidisse refertur, quatenus ex utriusque assertione colligatur quod illi solum fideliter ac recte pro errantibus orant, qui priscas suae perfidiae mansiones relinquunt, atque in domum Domini, videlicet Ecclesiam, pia se devotione transferunt.

Et rogabat, inquit, eum ut daemonium ejiceret de filia ejus. Qui dixit illi: Sine prius saturari filios. Quasi apertius diceret: Restat futurum ut etiam vos qui de gentibus estis, salutem consequamini; sed primo oportet Judaeos, qui merito antiquae electionis filiorum Dei solent nomine censeri, pane coelesti refici, et sic tandem gentibus vitae pabula ministrari.

And having entered a house, he wished no one to know it, and he could not be hidden. It is rightly asked how it is said that the Lord wished no one to know of his journey, and yet could not be hidden. For what is it that he could not do, who, even while placed temporally among men, invisibly disposed within, together with the Father, all things that were being done outwardly? Or for what reason is he to be thought to have entered the borders of Tyre and Sidon, except that he might free the daughter of the Syrophoenician woman from a demon, and, through the faith of a gentile woman, might convict the perfidy of the scribes and Pharisees? But it must be faithfully and piously held that in this matter nothing was done concerning him against his own will, but rather that to the faithful who follow his path it was shown what they ought principally to will in the good works that they do. For having entered the house, he charged the disciples not to reveal to anyone, in that unknown region, who he was. Yet he himself made known that entrance of his to the gentile woman, to whatever prudent persons he himself willed, and he himself kindled her heart with an invisible instinct to seek salvation from him, so that by her example those to whom he would grant the grace of healing the sick might learn, in the display of miracles, to decline as far as they could the glory of human favor, and yet not cease from the pious work of virtue, whenever such things ought to be done either because the faith of the good justly deserved it, or because the unbelief of the wicked necessarily compelled it.

"And he could not," he says, "be hidden." For the woman, as soon as she heard about him, whose daughter had an unclean spirit, entered and fell down at his feet. Now the woman was a Gentile, Syrophoenician by race. Typologically, however, this woman, a Gentile, but coming to the Lord with faith, signifies the Church gathered from the Gentiles. She asks the Lord on behalf of her demon-possessed daughter, since she supplicates the heavenly mercy on behalf of her peoples who do not yet believe, that they too may be freed from the deceits of the devil. She who, fittingly according to Matthew, is said to have gone out from her territories, but in this Evangelist to have entered to the Lord and fallen down at his feet, so that from the assertion of both it may be gathered that only those pray faithfully and rightly for those in error who leave the former dwellings of their unbelief, and transfer themselves with pious devotion into the house of the Lord, namely the Church.

"And she was asking him," he says, "to cast the demon out of her daughter." He said to her: "Let the children first be filled." As if he said more openly: It remains for the future that you also, who are of the Gentiles, should obtain salvation; but first it is necessary that the Jews, who by right of the ancient election are wont to be called by the name of sons of God, be refreshed with the heavenly bread, and thus at length the food of life be ministered to the Gentiles.

Non est enim bonum sumere panem filiorum et mittere canibus. At illa respondit et dixit ei: Utique, Domine. Nam et catelli comedunt de micis puerorum. Mira sub persona mulieris Chananitidis Ecclesiae fides, patientia, humilitas, praedicatur. Fides, qua credidit sanari posse filiam suam. Patientia, qua toties contempta (ut Matthaeus scribit) in precibus perseverat. Humilitas, qua se non canibus, sed catulis comparat. Scio me, inquit, filiorum panem non mereri, nec integros capere posse cibos, nec sedere ad mensam cum patre; sed contenta sum reliquiis catulorum, ut humilitate micarum ad panis integri veniam magnitudinem. Mira rerum conversio, Israel quondam filius, non canes, pro diversitate fidei ordo nominum commutatur. De illis postea dicitur: Circumdederunt me canes multi (Psal. XXI). Et: Videte canes, videte malos operarios, videte concisionem (Philipp. III). De nobis a latratu blasphemiae contradictionis ad pietatis gratiam conversis ipse alibi dicit: Et alias oves habeo quae non sunt ex hoc ovili, et illas oportet me adducere, et vocem meam audient (Joan. X). Notandum sane quod mystice loquitur, credens ex gentibus mulier, quia catelli sub mensa comedunt de micis puerorum. Mensa quippe est Scriptura sancta, quae nobis panem vitae ministrat. Hinc etenim dicit Ecclesia: Parasti in conspectu meo mensam adversus eos qui tribulant me (Psal. XXII). Micae puerorum interna sunt mysteria Scripturarum, quibus humilium solent corda refici. De quibus alias sanctae Ecclesiae promittitur, dicente Propheta de Domino: Qui posuit fines tuos pacem, et adipe frumenti satiat te (Psal. CXLVII). Non ergo crustas, sed micas de pane puerorum edunt catelli, quia conversi ad fidem, qui erant despecti in gentibus, non litterae superficiem in Scripturis, sed spiritualium medullam sensuum, qua in bonis actibus proficere valeant, inquirunt. Et hoc sub mensa dominorum, dum, verbo sacri eloquii humiliter subditi, ad implenda quae praecepta sunt cuncta sui cordis et corporis officia supponunt, quatenus ad speranda quae a Domino promissa sunt praemia in coelis merito se debitae humilitatis erigant.

Et ait illi: Propter hunc sermonem vade. Exiit daemonium de filia tua. Propter humilem matris fidelemque sermonem filiam deseruit daemonium. Ubi datur exemplum catechizandi et baptizandi infantes, quia videlicet per fidem et confessionem parentum in baptismo, liberantur a diabolo parvuli, qui necdum per se sapere vel aliquid agere boni possunt aut mali.

For it is not good to take the bread of the children and cast it to the dogs. But she answered and said to him: "Yes indeed, Lord." "For even the little dogs eat of the crumbs of the children." Under the person of the Canaanite woman, the wondrous faith, patience, and humility of the Church are proclaimed. Faith, by which she believed her daughter could be healed. Patience, by which, though spurned so many times (as Matthew writes), she perseveres in her prayers. Humility, by which she compares herself not to dogs, but to puppies. "I know," she says, "that I do not deserve the bread of the children, nor can I receive whole foods, nor sit at table with the father; but I am content with the leftovers of the puppies, so that by the humility of the crumbs I may attain to the greatness of the whole bread." A wondrous reversal of things: Israel, formerly the son, not the dogs — according to the diversity of faith, the order of the names is exchanged. Of them it is afterward said: "Many dogs have surrounded me" (Ps. XXI). And: "Behold the dogs, behold the evil workers, behold the concision" (Phil. III). Concerning us, who have been converted from the barking of the blasphemy of contradiction to the grace of piety, he himself says elsewhere: "And I have other sheep which are not of this fold, and I must bring them, and they will hear my voice" (John X). It should indeed be noted that the woman, believing, out of the Gentiles, speaks mystically, that the little dogs under the table eat of the crumbs of the children. For the table indeed is the sacred Scripture, which ministers to us the bread of life. For hence the Church says: "You have prepared a table before me against those who afflict me" (Ps. XXII). The crumbs of the children are the inner mysteries of the Scriptures, by which the hearts of the humble are wont to be refreshed. Concerning which it is promised elsewhere to the holy Church, the Prophet saying of the Lord: "Who has placed peace as your borders, and satisfies you with the fat of wheat" (Ps. CXLVII). Therefore the little dogs eat not the crusts, but the crumbs of the children's bread, because those converted to the faith, who were despised among the Gentiles, seek not the surface of the letter in the Scriptures, but the marrow of the spiritual senses, by which they may be able to advance in good works. And this beneath the table of their lords, while, humbly subjected to the word of the sacred discourse, they submit all the offices of their heart and body to fulfilling what has been commanded, so that by the merit of due humility they may raise themselves to hope for the rewards promised by the Lord in the heavens.

And he said to her: "For this saying, go your way." "The demon has gone out of your daughter." Because of the humble and faithful word of the mother, the demon abandoned the daughter. Here an example is given for catechizing and baptizing infants, because indeed through the faith and confession of the parents in baptism, little ones are freed from the devil, who are not yet able by themselves to know or to do anything, either good or bad.

Et iterum exiens de finibus Tyri, venit per Sidonem ad mare Galilaeae inter medios fines Decapoleos. Decapolis est (ut ipso nomine probatur) regio decem urbium trans Jordanem ad Orientem circa Hippum et Pellem et Gadaram, contra Galilaeam. Quod ergo dicitur quod Dominus venit ad mare Galilaeae, inter medios fines Decapoleos, non ipsos fines Decapolis eum intrasse significat. Neque enim mare transnavigasse dicitur, sed potius ad mare usque venisse, atque ad ipsum pervenisse locum qui medios fines Decapolis longe trans mare positos respiciebat.

Et adducunt ei surdum et mutum; et deprecabantur eum, ut imponat illi manum. Surdus et mutus est, qui nec aures audiendis Dei verbis, nec os aperit proloquendis, quales necesse est ut hi qui loqui jam et audire divina eloquia longo usu didicerunt, Domino sanandos offerant, quatenus eos quos humana fragilitas nequit, ipse gratiae suae dextera salvet.

Et apprehendens eum de turba seorsum, misit digitos suos in auriculas. Prima salutis janua est infirmum apprehendente Domino de turba seorsum educi. Apprehendens namque infirmum de turba seorsum educit, cum mentem peccatis languidam, visitatione suae pietatis illustrans, a consuetis humanae conversationis moribus avocat, atque ad sequenda praeceptorum suorum itinera provocat. Mittit digitos suos in auriculas, cum per dona sancti Spiritus aures cordis ad intelligenda ac suscipienda verba salutis aperit. Namque digitum Dei appellari Spiritum sanctum testatur ipse Dominus, cum dicit Judaeis: Si ergo in digito Dei ejicio daemonia, filii vestri in quo ejiciunt (Luc. II)? Quod exponens alius Evangelista dicit: Si ego in spiritu Dei ejicio daemonia (Matth. XII). Quo nimirum digito et magi in Aegypto superati sunt a Moyse dicentes: Digitus Dei est hic (Exod. VIII); et lex in tabulis scripta est lapideis, quia per donum sancti Spiritus et ab insidiis defendimur hominum, sive spirituum malignorum, et in agnitione divinae voluntatis erudimur. Digiti ergo Dei in auriculas missi ejus qui sanandus erat, dona sunt sancti Spiritus, quibus corda quae a via veritatis aberraverant, ad scientiam salutis audiendam discendamque revelat. Et quia cognitam veritatis lucem sequi confessio debet, apte subjungitur:

And again, going out from the borders of Tyre, he came through Sidon to the sea of Galilee, through the midst of the borders of Decapolis. Decapolis is (as is proved by the very name) a region of ten cities beyond the Jordan to the East, around Hippus and Pella and Gadara, opposite Galilee. That it is said, therefore, that the Lord came to the sea of Galilee, through the midst of the borders of Decapolis, does not signify that he had entered the very borders of Decapolis. For neither is he said to have sailed across the sea, but rather to have come as far as the sea, and to have arrived at that very place which looked toward the midst of the borders of Decapolis, situated far beyond the sea.

And they bring to him one deaf and dumb; and they besought him to lay his hand upon him. He is deaf and dumb who neither opens his ears to hear the words of God, nor his mouth to speak them; such as these it is necessary that those who have already learned by long practice to speak and to hear the divine words should offer to the Lord to be healed, so that he himself, with the right hand of his grace, may save those whom human frailty cannot save.

And taking him aside from the crowd, he put his fingers into his ears. The first door of salvation is for the sick man to be led aside from the crowd by the Lord taking hold of him. For he takes the sick man and leads him aside from the crowd, when, illumining a mind languid with sins by the visitation of his loving-kindness, he calls it away from the accustomed habits of human conduct, and summons it to follow the paths of his commandments. He puts his fingers into the ears, when through the gifts of the Holy Spirit he opens the ears of the heart to understand and receive the words of salvation. For that the Holy Spirit is called the finger of God, the Lord himself testifies, when he says to the Jews: "If, then, I cast out devils by the finger of God, by whom do your children cast them out?" (Luc. II) Explaining which, another Evangelist says: "If I cast out devils by the Spirit of God" (Matth. XII). By this same finger, indeed, the magicians in Egypt also, having been overcome, said to Moses: "This is the finger of God" (Exod. VIII); and the law was written on tables of stone, because through the gift of the Holy Spirit we are both defended from the snares of men, or of malignant spirits, and instructed in the knowledge of the divine will. The fingers of God, therefore, put into the ears of him who was to be healed, are the gifts of the Holy Spirit, by which he reveals to hearts that had strayed from the way of truth the knowledge of salvation to be heard and learned. And because confession ought to follow the light of truth once known, it is fittingly added:

Et exspuens tetigit linguam ejus. Exspuens quippe Dominus linguam tangit aegroti, cum ad confessionem fidei ora catechizatorum instruit. Sputum namque Domini saporem designat sapientiae, quae, teste viro sapiente, loquitur: Ego ex ore Altissimi prodivi primogenita (Eccli. XXIV). Unde et alibi sputo ejus terrae comisto, caecus natus illuminatur. Sputum etenim quod ex capite Domini descendit divinam ejus naturam, quae ex Deo est; portio terrae cui idem sputum immiscuit, humanam quae ex hominibus assumpta est, designat. Et per medicamentum ex sputo suo ac terra compositum oculos caeci nati aperuit, quia genus humanum per confessionem utriusque suae naturae ab ingenitis errorum suorum tenebris eruit. Exspuens ergo Dominus, linguam muti ut loqui valeat tangit, cum ora diu bruta ad verba sapientiae proferenda contactu suae pietatis informat. Bene autem subditur:

Et suspiciens in coelum, ingemuit; et ait illi: Effeta, quod est adaperire. Suspexit namque in coelum, ut inde mutis loquelam, inde surdis auditum, inde cunctis infirmitatibus medelam doceret esse quaerendam. Ingemuit autem, non quia ipsi opus esset cum gemitu aliquid petere a Patre, qui cuncta petentibus donat cum Patre, sed ut nobis gemendi daret exemplum, cum vel pro nostris vel pro nostrorum erratibus proximorum supernae pietatis praesidia invocamus. Quod autem ait: Effeta, id est adaperire, ad aures proprie pertinet. Aures etenim ad audiendum aperiendae, lingua vero ut loqui posset a retinaculis erat suae tarditatis solvenda; unde et subditur:

Et statim apertae sunt aures ejus, et solutum est vinculum linguae ejus, et loquebatur recte. Ubi utraque unius ejusdemque mediatoris Dei et hominum natura manifeste distincta est. Suscipiens enim in coelum quasi homo Deum precaturus ingemuit, sed mox uno sermone quasi divina potens majestate curavit. Bene autem dicitur de eo, cujus Dominus aperuit aures, ac linguae vinculum solvit, quia loquebatur recte. Ille etenim solus recte loquitur, sive Deum confitendo, seu aliis praedicando, cujus auditum ut coelestibus possit auscultare et obsecundare mandatis, divina gratia reserat, cujus linguam Dominus tactu sapientiae, quae ipse est, ad loquendum instituit. Talis autem merito potest dicere cum Psalmista: Domine, labia mea aperies, et os meum annuntiabit laudem tuam (Psal. L). Et cum Isaia: Dominus dedit mihi linguam eruditam, ut sciam sustentare eum qui lassus est verbo. Erigit mane, mane erigit mihi aurem, ut audiam quasi magistrum (Isai. L).

And spitting, he touched his tongue. For the Lord, spitting, touches the tongue of the sick man, when he instructs the mouths of catechumens to the confession of faith. For the spittle of the Lord signifies the savor of wisdom, which, as the wise man testifies, speaks: "I came forth from the mouth of the Most High, the firstborn" (Eccli. XXIV). Whence also elsewhere, his spittle being mixed with earth, one born blind is given light. For the spittle which descended from the head of the Lord signifies his divine nature, which is from God; the portion of earth with which that same spittle was mixed signifies the human nature, which was assumed from men. And by the medicine composed of his spittle and earth he opened the eyes of the one born blind, because through the confession of his twofold nature he rescued the human race from the innate darkness of its errors. Spitting, therefore, the Lord touches the tongue of the mute man that he may be able to speak, when by the touch of his loving-kindness he forms mouths long dumb to utter the words of wisdom. And it is fittingly added:

And looking up to heaven, he groaned; and said to him: "Ephphatha," that is, "Be opened." For he looked up to heaven, that he might teach that from thence speech was to be sought for the dumb, from thence hearing for the deaf, from thence a remedy for all infirmities. But he groaned, not because he himself needed to ask anything of the Father with groaning, since together with the Father he grants all things to those who ask, but that he might give us an example of groaning, when we invoke the aid of heavenly loving-kindness either for our own errors or for those of our neighbors. But what he says, "Ephphatha," that is, "Be opened," properly pertains to the ears. For the ears were to be opened for hearing, but the tongue, that it might be able to speak, was to be loosed from the bonds of its slowness; whence it is also added:

And immediately his ears were opened, and the bond of his tongue was loosed, and he spoke correctly. Here both natures of the one and the same mediator of God and of men are manifestly distinguished. For raising his eyes to heaven as a man about to pray to God, he groaned; but presently, with a single word, he healed as one powerful with divine majesty. It is well said of him, whose ears the Lord opened and whose bond of the tongue he loosed, that he spoke correctly. For he alone speaks correctly, whether in confessing God or in preaching to others, whose hearing divine grace opens so that he may listen to and obey the heavenly commands, and whose tongue the Lord instructs for speaking by the touch of Wisdom, which is himself. Such a one can rightly say with the Psalmist: Lord, thou shalt open my lips, and my mouth shall declare thy praise (Psal. L). And with Isaiah: The Lord hath given me a learned tongue, that I should know how to sustain with a word him that is weary. He wakeneth morning by morning, he wakeneth my ear, that I may hear as a master (Isai. L).

Et praecepit illis ne cui dicerent. Quanto autem eis praecipiebat, tanto magis plus praedicabant, et eo amplius admirabantur dicentes: Bene omnia fecit, et surdos fecit audire, et mutos loqui. Si sciebat eos, sicut ille qui notas habebat et praesentes et futuras hominum voluntates, tanto magis praedicaturos quanto magis ne praedicarent eis praecipiebat, ut quid hoc praecipiebat, nisi quia pigris volebat ostendere quanto studiosius quantoque ferventius eum praedicare debeant, quibus jubet ut praedicent, quando illi qui prohibebantur tacere non poterant?

CAPUT VIII.

In illis diebus iterum cum turba multa esset, nec haberent quod manducarent, convocatis discipulis, ait illis: Misereor super turbam, quia ecce jam triduo sustinent me, nec habent quod manducent, etc. Et in hac lectione consideranda est in uno eodemque Redemptore nostro distincta operatio divinitatis et humanitatis; atque error Eutychetis, qui unam tantum in Christo operationem dogmatizare praesumit, procul a Christianis finibus expellendus. Quis enim non videat hoc quod super turbam miseretur Dominus, ne vel inedia vel viae longioris labore deficiat, affectum esse et compassionem humanae fragilitatis? Quod vero de septem panibus et pisciculis paucis quatuor hominum millia saturavit, divinae opus esse virtutis? Mystice autem hoc miraculo designatur quod viam saeculi praesentis aliter incolumes transire nequimus, nisi nos gratia Redemptoris nostri alimento verbi sui reficiat. Hoc vero typice inter hanc refectionem et illam quinque panum ac duorum piscium distat, quod ibi littera Veteris Instrumenti spiritali gratia plena esse signata est, hic autem Novi veritas ac gratia Testamenti fidelibus ministranda monstrata est. Sane utraque refectio in monte celebrata est, ut aliorum evangelistarum narratio declarat, quia utriusque Scriptura Testamenti recte intellecta altitudinem nobis coelestium et praeceptorum mandat et praemiorum: utraque altitudinem Christi, qui est mons domus Domini in vertice montium consona voce praedicat. Qui enim aedificatam super se civitatem sive domum Domini, id est, Ecclesiam in altum bonorum extollit operum, et cunctis manifestam gentibus exhibet, ipse hanc ab infimis delectationibus abstractam pane coeli reficit, atque ad appetitum supernae suavitatis dato pignore cibi spiritalis accendit.

And he charged them that they should tell no one. But the more he charged them, so much the more they proclaimed it, and the more they marveled, saying: He hath done all things well; he hath made both the deaf to hear and the dumb to speak. If he knew that they, the more he charged them not to preach, would preach all the more —since he, like one who had knowledge of men's wills both present and future, knew this—why did he give this charge, except that he wished to show to the slothful how much more zealously and how much more fervently they ought to preach him, they to whom he commands that they preach, since those who were forbidden to speak could not keep silent?

CHAPTER VIII.

In those days, when again there was a great crowd, and they had nothing to eat, having called his disciples together, he said to them: I have compassion on the crowd, because behold, they have now continued with me three days, and have nothing to eat, etc. And in this reading the distinct operation of divinity and of humanity must be considered in one and the same Redeemer of ours; and the error of Eutyches, who presumes to teach that there is only one operation in Christ, must be driven far from the bounds of Christians. For who does not see that this—that the Lord has compassion on the crowd, lest it fail either from hunger or from the labor of a longer journey—is the affection and compassion of human frailty? But that he satisfied four thousand men from seven loaves and a few small fish—is not this the work of divine power? Mystically, however, by this miracle it is signified that we cannot otherwise pass through the way of the present age unharmed, unless the grace of our Redeemer refreshes us with the food of his word. This, however, is the typical difference between this refreshment and that of the five loaves and two fish: that there the letter of the Old Instrument was signified as being full of spiritual grace, but here the truth and grace of the New Testament, to be ministered to the faithful, was shown. Indeed, both refreshments were celebrated on a mountain, as the narrative of the other evangelists declares, because the Scripture of each Testament, rightly understood, commends to us the loftiness both of heavenly precepts and of rewards: each, with harmonious voice, proclaims the loftiness of Christ, who is the mountain of the house of the Lord on the summit of the mountains. For he who raises on high, through good works, the city or house of the Lord built upon himself, that is, the Church, and displays it manifest to all nations, he himself refreshes her, withdrawn from the lowest delights, with the bread of heaven, and kindles her, by the pledge of spiritual food given, toward the desire of heavenly sweetness.

Misereor, inquit, super turbam, quia ecce jam triduo sustinent me, nec habent quod manducent. Et si dimisero eos jejunos in domum suam, deficient in via. Quare triduo turba Dominum sustinuerit, Matthaeus exponit plenius, qui ait: Et ascendens in montem sedebat ibi. Et accesserunt ad eum turbae multae habentes secum mutos, caecos, claudos, debiles, et alios multos, et projecerunt eos ad pedes ejus, et curavit eos (Matth. XV). Turba ergo triduo Dominum propter sanationem infirmorum suorum sustinet, cum electi quique fide sanctae Trinitatis lucidi Domino pro suis suorumque peccatis, animae videlicet languoribus, perseveranti instantia supplicant. Item turba triduo Dominum sustinet, quando multitudo fidelium, peccata quae perpetravit per poenitentiam declinans, ad Dominum se in opere, in locutione, atque in cogitatione convertit. Quos dimittere jejunos in domum suam Dominus non vult, ne deficiant in via, quia videlicet conversi peccatores in praesenti vitae via deficiunt, si in sua conscientia sine doctrinae sanctae pabulo dimittantur. Ne ergo lassentur in hujus peregrinationis itinere, pascendi sunt sacra admonitione. Valde autem pensanda est pia sententia quae processit ex ore veritatis, qua dicitur:

Quidam enim ex eis de longe venerunt. Est enim qui nihil fraudis et nihil carnalis corruptionis expertus ad omnipotentis Dei servitium festinavit. Iste de longinquo non venit, quia per incorruptionem et innocentiam proximus fuit. Alius nulla impudicitia, nullis flagitiis inquinatus, solum autem conjugium expertus, ad ministerium spiritale conversus est. Neque iste venit e longinquo, quia usus conjunctione concessa per illicita non erravit. Alii vero post carnis flagitia, alii post falsa testimonia, alii post facta furta, alii post illatas injurias et violentias, alii post perpetrata homicidia, ad poenitentiam redeunt, atque ad omnipotentis Dei servitium convertuntur. Hi videlicet ad Dominum de longinquo veniunt. Quanto enim quisque plus in pravo opere erravit, tanto ab omnipotente Domino longius recessit. Dentur ergo alimenta eis etiam qui de longinquo veniunt, quia conversis peccatoribus doctrinae sanctae cibi praebendi sunt, ut in Deum vires reparent, quas in flagitiis amiserunt. Item Judaei quicunque in Christo crediderunt, de prope ad illum venerunt, quia legis et prophetarum erant litteris edocti de illo. Credentes vero ex gentibus de longe utique venerunt ad Christum, quia nullis paginarum sanctarum monimentis de ejus erant fide praemoniti.

I have compassion, he says, on the crowd, because behold, they have now continued with me three days, and have nothing to eat. And if I send them away fasting to their home, they will faint on the way. Matthew explains more fully why the crowd continued with the Lord for three days, saying: And going up onto a mountain, he sat there. And great crowds came to him, having with them the mute, the blind, the lame, the feeble, and many others, and they cast them down at his feet, and he healed them (Matth. XV). The crowd, therefore, continues with the Lord for three days on account of the healing of their sick, when all the elect, radiant with faith in the holy Trinity, beseech the Lord with persevering insistence for their own sins and those of their own, namely, for the languors of the soul. Likewise, the crowd continues with the Lord for three days when the multitude of the faithful, turning away through repentance from the sins it has committed, converts itself to the Lord in deed, in speech, and in thought. The Lord does not wish to send them away fasting to their home, lest they faint on the way, because, that is, converted sinners faint on the way of the present life if they are left in their own conscience without the nourishment of holy doctrine. Lest, therefore, they grow weary on the journey of this pilgrimage, they must be fed with sacred admonition. Greatly, moreover, must the pious sentence be weighed which proceeded from the mouth of Truth, in which it is said:

For some of them came from afar. For there is one who, having experienced no deceit and no carnal corruption, hastened to the service of almighty God. This one did not come from afar, because through incorruption and innocence he was near. Another, defiled by no immodesty, by no disgraceful deeds, but having experienced only marriage, was converted to spiritual ministry. Nor did this one come from afar, because, making use of a permitted union, he did not err through unlawful acts. But others, after the disgraceful deeds of the flesh, others after false testimonies, others after thefts committed, others after injuries and acts of violence inflicted, others after homicides perpetrated, return to repentance, and are converted to the service of almighty God. These, namely, come to the Lord from afar. For the more anyone has erred in wicked deeds, the further he has withdrawn from the almighty Lord. Let food, therefore, be given also to those who come from afar, because to converted sinners the foods of holy doctrine must be offered, that they may recover for God the strength which they lost in disgraceful deeds. Likewise, whatever Jews believed in Christ came to him from near, because they had been instructed about him by the letters of the law and the prophets. But those who believed from among the Gentiles indeed came to Christ from afar, because they had been forewarned about faith in him by no records of the sacred pages.

Et interrogavit eos: Quot panes habetis? Qui dixerunt: Septem. Bene septem panes in mysterio Novi Testamenti ponuntur, in quo septiformis gratia Spiritus sancti plenius fidelibus cunctis et credenda revelatur, et credita datur. Neque hordeacei fuisse produntur, sicut illi quinque, de quibus quinque sunt hominum millia saturata, ne iterum sicut in lege vitale animae alimentum corporalibus sacramentis obtegeretur. Hordei etenim medulla tenacissima palea tegitur.

Et praecepit turbae discumbere super terram. Supra in refectione quinque panum turba super fenum viride discumbebat, nunc ubi septem panibus reficienda est, supra terram discumbere praecipitur, quia per Scripturam legis carnis desideria calcare et comprimere jubemur. Omnis enim caro fenum, et omnis gloria ejus tanquam flos feni (I Petr. I). In Novo autem Testamento ipsam quoque terram ac facultates temporales derelinquere praecipimur. Vel certe quia mons in quo turba dominicis panibus reficiebatur, altitudinem (ut supra diximus) Redemptoris nostri significat, ibi super fenum, hic super terram reficitur. Ibi enim celsitudo Christi propter carnales homines et Jerusalem terrenam, carnali spe et desiderio tegitur; hic autem, remota omni cupiditate carnali, convivas Novi Testamenti, spei permanentis firmamentum tanquam ipsius montis soliditas, nullo feno interposito, continebat.

Et accipiens septem panes, gratias agens fregit, et dabat discipulis suis ut apponerent, et apposuerunt turbae. Dominus accipiens panes dabat discipulis, ut ipsi acceptos turbae apponerent, quia spiritalis dona scientiae tribuens apostolis, per eorum ministerium voluit Ecclesiae suae, per orbem vitae cibaria distribui. Quod autem fregit panes quos discipulis daret, apertionem designat sacramentorum, quibus ad perpetuam salutem nutriendus erat mundus. Cum enim ait ipse Dominus: Et nemo novit Filium nisi Pater, neque Patrem quis novit nisi Filius, et cui voluerit filius revelare (Matth. II), quid nisi panem vitae nobis per se aperiendum demonstravit, ad cujus interiora cernenda per nos ipsos penetrare nequivimus? Cui contra propheta miserabilem quorumdam famem deplorans aiebat: Parvuli petierunt panem, nec erat qui frangeret eis (Thren. IV).

And he asked them: How many loaves do you have? They said: Seven. Fittingly, seven loaves are set in the mystery of the New Testament, in which the sevenfold grace of the Holy Spirit is more fully revealed to all the faithful as something to be believed, and, once believed, is given. Nor are they recorded to have been of barley, like those five, by which five thousand men were satisfied, lest, as in the law, the vital food of the soul be again covered over by bodily sacraments. For the pith of barley is covered by a most tenacious husk.

And he commanded the crowd to sit down upon the ground. Above, at the refreshment of the five loaves, the crowd was reclining upon the green grass; now, where it is to be refreshed with seven loaves, it is commanded to recline upon the ground, because through the Scripture of the law we are bidden to trample down and restrain the desires of the flesh. For all flesh is grass, and all its glory as the flower of grass (I Peter I). But in the New Testament we are commanded to abandon even the earth itself and temporal possessions. Or indeed because the mountain on which the crowd was refreshed with the Lord's loaves signifies (as we said above) the height of our Redeemer, there it is refreshed upon grass, here upon the ground. There, indeed, the sublimity of Christ, on account of carnal men and the earthly Jerusalem, is covered by carnal hope and desire; but here, with all carnal desire removed, the firmness of an enduring hope, like the solidity of the mountain itself, with no grass interposed, held the guests of the New Testament.

And taking the seven loaves, giving thanks, he broke them, and gave them to his disciples to set before the crowd, and they set them before the crowd. The Lord, taking the loaves, gave them to the disciples, that they themselves, having received them, might set them before the crowd, because, bestowing the spiritual gifts of knowledge upon the apostles, he willed that the food of life be distributed to his Church throughout the world through their ministry. But that he broke the loaves which he gave to the disciples designates the opening of the sacraments, by which the world was to be nourished unto perpetual salvation. For when the Lord himself says: And no one knows the Son but the Father, nor does anyone know the Father but the Son, and he to whom the Son wills to reveal him (Matth. II), what did he show but that the bread of life was to be opened to us by himself, to whose inner parts, for beholding them, we were unable by ourselves to penetrate? Against this, the prophet, lamenting the wretched hunger of certain people, said: The little ones asked for bread, and there was none to break it for them (Lament. IV).

Quod est aliis verbis dicere: Indocti quaesierunt pabulum verbi Dei, quo ad virtutem bonae operationis convalescerent refici, nec erat, magistris deficientibus, qui eis Scripturarum arcana patefaceret, eosque ad viam veritatis institueret. Acceptis autem ad frangendum panibus Dominus gratias agit, ut et ipse quantum de salute generis humani congaudeat ostendat, et nos ad agendas semper Deo gratias informet, cum vel terreno pane carnem, vel animam coelesti superna gratia largiente reficimus.

Et habebant pisciculos, et ipsos benedixit et jussit apponi. Si in panibus septem Scriptura Novi Testamenti designatur, in cujus lectione per gratiam sancti Spiritus internas mentium epulas invenimus, quid in pisciculis quos benedicens pariter Dominus turbae jussit apponi, nisi sanctos accipimus illius temporis, quo eadem est condita Scriptura, vel quorum ipsa Scriptura fidem, vitam, et passiones continet? Qui de turbulentis hujus saeculi fluctibus erepti, ac divina benedictione consecrati, refectionem nobis internam, ne in hujus mundi transeuntis excursu deficiamus, exemplo suae vel vitae praebuere vel mortis.

Et manducaverunt et saturati sunt. Manducant de panibus Domini ac piscibus, et saturantur, qui audientes verba Dei et exempla intuentes, ad profectum vitae correctioris per haec excitari atque assurgere festinant. Quibus apte congruit illud Psalmistae: Edent pauperes et saturabuntur, et laudabunt Dominum qui requirent eum. Vivet cor eorum in saeculum saeculi (Psal. XXI). Quod est aperte dicere: Audient humiles verbum Dei et facient, et ad laudem non suam, sed superni largitoris, cuncta quae bene gerunt referent. Unde merito ad vitam interioris hominis aeternam, ut pote pane vitae saturati pervenient. Cui contra tardis auditoribus per prophetam exprobratur: Manducastis, et non estis saturati. Manducant namque et non saturantur, qui panem verbi Dei audiendo degustant, sed non faciendo quae audiunt, nihil ex his internae dulcedinis quo cor ipsorum confirmetur in ventre memoriae recipiunt.

Et sustulerunt quod superaverat de fragmentis septem sportas. Quod turbis saturatis supererat apostoli sustollunt, et septem sportas implent, quia sunt altiora perfectionis praecepta, vel potius exhortamenta et consilia, quae generalis fidelium multitudo nequit servando et implendo attingere. Quorum exsecutio illos proprie respicit, qui majore sancti Spiritus gratia pleni, generalem populi Dei conversionem mentis atque operis sublimitate transcendunt.

Which is to say in other words: the unlearned sought the fodder of the word of God, by which, being refreshed, they might grow strong for the virtue of good work, and there was no one, teachers being lacking, to disclose to them the secrets of the Scriptures, and to instruct them in the way of truth. Now, having taken the loaves to break them, the Lord gives thanks, so that he might both show how much he rejoices over the salvation of the human race, and instruct us always to give thanks to God, when we refresh either the flesh with earthly bread, or the soul with heavenly grace bestowed from above.

And they had a few small fish, and he blessed them likewise and ordered them to be set before the crowd. If by the seven loaves the Scripture of the New Testament is signified, in the reading of which, through the grace of the Holy Spirit, we find the inward banquet of our minds, what are we to understand by the small fish, which the Lord likewise blessed and ordered to be set before the crowd, but the saints of that time in which this same Scripture was composed, or those whose faith, life, and sufferings that same Scripture contains? Who, snatched from the turbulent waves of this age, and consecrated by the divine blessing, have provided us with inward refreshment, lest we should faint in the course of this passing world, by the example either of their life or of their death.

And they ate and were filled. They eat of the loaves and fish of the Lord, and are filled, who, hearing the words of God and beholding his examples, hasten to be roused and to rise up through these to progress toward a more corrected life. To whom fittingly applies that saying of the Psalmist: "The poor shall eat and shall be filled, and they that seek the Lord shall praise him." Their heart shall live for ever and ever (Ps. XXI). Which is plainly to say: the humble will hear the word of God and will do it, and will refer everything they do well not to their own praise, but to that of the heavenly Giver. Whence deservedly, filled as they are with the bread of life, they will arrive at the eternal life of the inward man. In contrast to these, slow hearers are reproached through the Prophet: "You have eaten, and you were not filled." For they eat and are not filled who taste the bread of the word of God by hearing it, but by not doing what they hear, receive none of that inward sweetness whereby their heart might be strengthened, into the belly of memory.

And they took up seven baskets of the fragments that remained. What remained after the crowds were filled the apostles gather up, and fill seven baskets, because there are higher precepts of perfection, or rather exhortations and counsels, which the general multitude of the faithful cannot attain by keeping and fulfilling. The fulfilment of which belongs properly to those who, filled with a greater grace of the Holy Spirit, transcend the general conversion of the people of God by the sublimity of mind and deed.

Qualibus dicitur: Si vis perfectus esse, vade, vende omnia quae habes (Matth. XIX), etc. Unde bene sportae, quibus dominicorum sunt condita fragmenta ciborum, propter septiformem spiritus gratiam, septem fuisse memorantur. Nam quia sportae junco et palmarum foliis solent contexi, merito in sanctorum significatione ponuntur. Juncus quippe super aquas nasci consuevit, palma vero victricem ornat manum. Et junceis vasis recte comparantur electi, cum radicem cordis, ne forte ab amore aeternitatis arescat, in ipso vitae fonte collocant. Assimilantur et eis quae de palmarum sunt foliis contexta, cum in defectivam aeternae retributionis memoriam puro in corde retinet. Et bene turba quamvis reliquias dominici prandii non caperet, manducasse tamen et saturata esse narratur. Quia sunt nonulli qui etsi omnia sua relinquere nequeunt, neque explere hoc quod de virginibus dicitur: Qui potest capere capiat (Matth. XIX), caeteraque hujusmodi, tamen esurientes et sitientes justitiam saturantur, cum audiendo mandata legis Dei, ad vitam perveniunt aeternam.

Erant autem qui manducaverunt quasi quatuor millia, et dimisit eos. Bene quatuor millia, ut ipso etiam numero docerent evangelicis se pastos esse cibariis.

Et statim ascendens navem cum discipulis suis venit in partes Dalmanutha. Pro hoc in Matthaeo legimus: Et dimissa turba ascendit in naviculam, et venit in fines Magedan (Matth. XV). Non autem dubitandum est eumdem locum esse sub utroque nomine. Nam plerique Codices non habent, etiam secundum Marcum, nisi Magedan.

Et exierunt Pharisaei, et coeperunt conquirere cum eo, quaerentes ab illo signum de coelo, tentantes eum. Sic signum quaerunt, quasi quae viderant, signa non fuerint. Sed quid quaerant ostenditur, cum dicitur: Quaerentes ab illo signo de coelo. Vel in morem Eliae ignem de sublimi venire cupiebant, vel in similitudinem Samuelis, tempore aestivo mugire tonitrua, coruscare fulgura, imbres ruere, quasi non possint et illa calumniari, et dicere ex occultis et variis aeris passionibus accidisse.

To such it is said: "If you wish to be perfect, go, sell all that you have" (Matth. XIX), etc. Whence fittingly the baskets in which the fragments of the Lord's food were kept are recorded to have been seven, on account of the sevenfold grace of the Spirit. For because baskets are usually woven of rush and palm leaves, they are fittingly set as a signification of the saints. For rush is accustomed to grow upon the waters, while the palm adorns the victorious hand. And the elect are rightly compared to vessels of rush, since they set the root of their heart in the very fount of life, lest it should wither away for want of the love of eternity. They are also likened to what is woven from palm leaves, since one keeps in a pure heart the unfailing memory of the eternal reward. And fittingly, although the crowd did not gather up the remains of the Lord's meal, it is nevertheless recorded that they ate and were filled. For there are some who, though they cannot leave all their possessions, nor fulfil what is said concerning virgins, "He that can take it, let him take it" (Matth. XIX), and other things of this kind, are nevertheless filled, hungering and thirsting after righteousness, when by hearing the commandments of the law of God they arrive at eternal life.

Now those who ate were about four thousand, and he sent them away. Fittingly four thousand, that even by that number they might show that they had been fed with evangelical food.

And immediately going up into the boat with his disciples, he came into the parts of Dalmanutha. In place of this we read in Matthew: "And having dismissed the crowd, he went up into the boat, and came into the borders of Magedan" (Matth. XV). It is not, however, to be doubted that it is the same place under both names. For most manuscripts, even according to Mark, have nothing but Magedan.

And the Pharisees went out, and began to dispute with him, seeking from him a sign from heaven, tempting him. Thus they seek a sign, as though what they had seen had not been signs. But what they are seeking is shown, when it is said: Seeking from him a sign from heaven. Either they desired that fire come down from on high after the manner of Elijah, or, after the likeness of Samuel, that in summertime thunders should rumble, lightnings flash, rains pour down — as though they could not likewise slander these too, and say that they happened from hidden and varied disturbances of the air.

At tu qui calummaris ea quae oculis vides, manu tenes, utilitate sentis, quid facies de his quae de coelo venerint? Utique respondebis, et Magos in Aegypto multa signa de coelo fecisse. Vel certe signum de coelo quaerunt, ut qui multa hominum millia secundo paucis de panibus satiavit, nunc in exemplum Moysi manna coelitus misso et per omnia passim disperso, populum omnem multo tempore reficiat. Quod in Evangelio Joannis post edulium panum turbas ab eo quaesisse legimus, dicentes: Quod ergo tu facis signum, ut videamus et credamus tibi? Quid operaris? Patres nostri manna manducaverunt in deserto (Joan. VI), sicut scriptum est: Panem de coelo dedit eis manducare (Ibid.).

Et ingemiscens spiritu ait: Quid generatio ista quaerit signum? Amen dico vobis, si dabitur generationi isti signum. Qui supra turbam credentem coelesti beneficio refecturus gratias agebat, nunc ob stultam Pharisaeorum non credentium et tentantium petitionem gemit et contristatur, quia veram hominis naturam, veros humanae naturae circumferens affectus, sicut de hominum salute laetatur, ita super eorum dolet et ingemiscit erroribus. Unde et alibi, cum multi ad salutem apostolis praedicantibus essent perducti, scriptum est de illo: In ipsa hora exsultavit in Spiritu sancto, et dixit: Confiteor tibi, Pater Domine coeli et terrae, quod abscondisti haec a sapientibus et prudentibus, et revelasti ea parvulis (Luc. X.) Et cum Judae facinus esset redarguturus, turbatus est spiritu, ut Joannes scribit, et protestatus est, et dixit: Amen amen dico vobis, quia unus ex vobis tradet me (Joan. XIII). Quod autem ait: Si dabitur generationi isti signum, significat non dabitur, juxta illud in psalmo: Semel juravi in sancto meo, si David mentiar (Psal. LXXXVIII), id est, non David mentiar. Denique sanctus Augustinus, de consensu evangelistarum loquens, ita in Marco scriptum esse testatur: Et signum non dabitur ei. Non ergo dabitur generationi illi signum, id est tentantium Dominum et resultantium verbis ejus. Tale utique signum quale tentantes quaerebant, hoc est de coelo. Quibus tamen multa coelestia signa dabat in terra. Caeterum generationi quaerentium donum requirentium faciem Dei Jacob, signum de coelo ostendebat, quando, cernentibus apostolis, ascendit in coelum, quando, misso desuper Spiritu, primitivam implevit Ecclesiam, quando ad impositionem manus apostolorum in Samaria, Caesarea, Epheso, aliisque urbibus ac locis plurimis, gratiam de coelo Spiritus sancti credentibus ministravit.

But you who slander the things which you see with your eyes, hold with your hand, perceive by their usefulness, what will you do about those things which shall come from heaven? Surely you will answer that the magicians also in Egypt performed many signs from heaven. Or certainly they seek a sign from heaven, that he who a second time had satisfied many thousands of men with a few loaves might now, after the example of Moses, refresh the whole people for a long time with manna sent down from heaven and scattered abroad everywhere. For we read in the Gospel of John that after the meal of the loaves the crowds asked this of him, saying: What sign then do you perform, that we may see and believe you? What do you work? Our fathers ate manna in the desert (John VI), as it is written: He gave them bread from heaven to eat (Ibid.).

And groaning in spirit, he said: Why does this generation seek a sign? Amen I say to you, if a sign shall be given to this generation. He who, about to refresh the believing crowd with a heavenly benefit, was giving thanks, now, on account of the foolish request of the unbelieving and tempting Pharisees, groans and is saddened, because, bearing about him the true nature of man and the true affections of human nature, just as he rejoices over the salvation of men, so he grieves and groans over their errors. Whence also elsewhere, when many had been led to salvation by the apostles preaching, it is written of him: In that same hour he rejoiced in the Holy Spirit, and said: I confess to you, Father, Lord of heaven and earth, that you have hidden these things from the wise and prudent, and have revealed them to little ones (Luke X). And when he was about to reprove the crime of Judas, he was troubled in spirit, as John writes, and testified, and said: Amen, amen I say to you, that one of you shall betray me (John XIII). But when he says: If a sign shall be given to this generation, this signifies that it will not be given, according to that in the psalm: Once I have sworn by my holiness, if I shall lie to David (Psalm LXXXVIII), that is, I shall not lie to David. Finally, Saint Augustine, speaking of the harmony of the evangelists, testifies that it is thus written in Mark: And a sign shall not be given to it. Therefore no sign shall be given to that generation, that is, to those who tempt the Lord and resist his words. Such, that is, a sign as those tempting him were seeking, namely from heaven. Yet to them he was giving many heavenly signs on earth. But to the generation of those seeking, of those seeking the gift, seeking the face of the God of Jacob, he was showing a sign from heaven, when, as the apostles looked on, he ascended into heaven, when, with the Spirit sent down from above, he filled the primitive Church, when, at the laying on of the apostles' hands in Samaria, Caesarea, Ephesus, and many other cities and places, he ministered from heaven the grace of the Holy Spirit to believers.

Et dimittens eos ascendit navim iterum et abiit trans fretum. Et obliti sunt sumere panes, et nisi unum panem non habebant secum in navi. Quaerat aliquis et dicat quomodo panes non habebant qui, statim impletis septem sportis, ascenderunt naviculam, et venerunt in fines Magedan, ibique audiunt navigantes quod cavere debeant a fermento Pharisaeorum et Saducaeorum. Sed Scriptura testatur quod obliti sint eos secum tollere. Quod autem navigaturi trans fretum obliti sunt viaticum sumere secum, indicium est quam modicam carnis curam haberent in reliquis, quibus ipsa reficiendi corporis necessitas, quae naturaliter cunctis mortalibus inest, intentione dominici comitatus menti excesserat. Unus vero panis quem secum habebant in navi, mystice ipsum panem vitae, Dominum videlicet Salvatorem, designat. Cujus amore quia semper intus reficiebantur in corde, minus de terreno pane, quo corpus pasci solet, curabant.

Et praecipiebat eis dicens: Videte et cavete a fermento Pharisaeorum et fermento Herodis. Fermentum Pharisaeorum est decreta legis divinae traditionibus hominum postponere, vel certe legem verbis praedicare, factis impugnare. Fermentum eorum est Dominum tentare, nec doctrinae ejus aut operibus credere, sed insultando alia quibus credere debeant petere. Fermentum Herodis est adulterium, homicidium, temeritas jurandi, simulatio religionis, et quod omnium caput est et origo scelerum, odium ac persecutio in Christum et praecursorem ejus praeconemque primum regni coelestis. A quo utrorumque fermento etiam Apostolus non prohibens ait: Itaque epulemur non in fermento veteri, neque in fermento malitiae, et nequitiae, sed azymis sinceritatis et veritatis (I Cor. V).

Et cogitabant ad alterutrum, dicentes: Quia panes non habemus. Quo cognito Jesus ait illis: Quid cogitatis quia panes non habetis? Nondum cognoscitis neque intelligitis? Adhuc caecatum habetis cor vestrum? Oculos habentes non videtis, et aures habentes non auditis, nec recordamini quando quinque panes fregi in quinque millia, et quot cophinos fragmentorum sustulistis? etc. Per occasionem praecepti quo Salvator jusserat dicens: Cavete a fermento Pharisaeorum et fermento Herodis, docet eos quid significent quinque panes et septem, sive pisciculi, aut quinque millia hominum et quatuor millia quae pasta sunt in eremo. Quod licet signorum magnitudo perspicua sit, tamen aliud spiritali intelligentia demonstratur.

And leaving them, he went up again into the boat and went away across the strait. And they forgot to take loaves, and they did not have with them in the boat more than one loaf. Someone might ask and say how they did not have loaves, who, immediately after seven baskets had been filled, went up into the little boat, and came to the borders of Magedan, and there, while sailing, hear that they must beware of the leaven of the Pharisees and Sadducees. But Scripture testifies that they had forgotten to take them with them. But that, when about to sail across the strait, they forgot to take provisions with them, is an indication of how little care they had for the flesh in other matters, since even the very necessity of refreshing the body, which naturally belongs to all mortals, had, through their attention to the Lord's company, slipped from their mind. But the one loaf which they had with them in the boat mystically signifies the very bread of life, namely the Lord the Savior. Because they were always inwardly refreshed in their heart by love of him, they cared less about earthly bread, by which the body is usually fed.

And he charged them, saying: Watch and beware of the leaven of the Pharisees and the leaven of Herod. The leaven of the Pharisees is to place the decrees of the divine law below the traditions of men, or indeed to preach the law with words and assail it with deeds. Their leaven is to tempt the Lord, and not to believe in his teaching or his works, but by insulting him to demand other things by which they ought to believe. The leaven of Herod is adultery, homicide, rashness in swearing, pretense of religion, and — which is the head and origin of all crimes — hatred and persecution against Christ and his forerunner, the first herald of the heavenly kingdom. From this leaven of both kinds the Apostle too, not forbidding it, says: Therefore let us feast, not with the old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth (1 Cor. V).

And they thought among themselves, saying: Because we have no bread. Knowing this, Jesus said to them: Why do you think that you have no bread? Do you not yet know nor understand? Do you still have your heart blinded? Having eyes, do you not see, and having ears, do you not hear, and do you not remember when I broke the five loaves among five thousand, and how many baskets of fragments you took up? etc. By occasion of the precept in which the Savior had commanded, saying: Beware of the leaven of the Pharisees and the leaven of Herod, he teaches them what the five loaves and the seven, or the small fish, or the five thousand men and the four thousand who were fed in the wilderness signify. Although the greatness of the signs is manifest, nevertheless something else is shown by spiritual understanding.

Si enim fermentum Pharisaeorum et Sadduccaeorum, et fermentum Herodis non corporalem panem, sed traditiones perversas et haeretica significat dogmata, quare et cibi quibus nutritus est populus Dei, non veram doctrinam integramque significent? Istiusmodi fermentum, quod omni ratione vitandum est, habuit Marcion et Valentinus, et omnes haeretici. Fermentum hanc vim habet, ut si farinae mistum fuerit, quod parvum videbatur crescat in majus, et ad saporem suum universam conspersionem trahat. Ita et doctrina haeretica, si vel modicam scintillam in tuum pectus jecerit, in brevi ingens flamma succrescet, et totam hominis possessionem ad se trahet. Hoc est de quo et Apostolus loquitur: Modicum fermentum totam massam corrumpit (Galat. V).

Et veniunt Bethsaida, et adducunt ei caecum, et rogabant eum ut illum tangeret. Cuncti qui a Domino curantur languores spiritalium sunt signa languorum quibus anima per peccatum aeternae morti propinquat. Sicut enim in surdo et muto a Domino sanato sanatio mentis insinuatur eorum qui neque audire verbum Dei neque loqui noverant, et mox in refectione turbae esurientis quae Dominum secuta fuerat suavitas figuratur illa qua diligentium se et quaerentium solet corda nutrire, ita in hoc caeco paulatim curato a Domino illuminatio designetur cordium stultorum, ac longe a via veritatis aberrantium. Rogabant autem eum ut illum tangeret, scientes quia tactus Domini sicut leprosum mundare, ita etiam caecum illuminare valeret. Tangimus autem Dominum nos, cum ei fide integra et sincera adhaeremus. Quem profecto tactum nobis esse saluberrimum exemplo mulieris quae fimbriam ejus felici audacia tetigit ediscimus. Tangit nos Dominus cum mentem nostram afflatu sui spiritus illustrat, atque ad agnitionem nos propriae infirmitatis studiumque bonae actionis accendit.

Et apprehendens manum caeci, eduxit eum extra vicum. Apprehendit manum caeci, ut eum ad exsecutionem bonae operationis quam pro diutina cordis obscuritate non noverat confortaret. Eduxit extra vicum, ut a vita vulgari segregatus voluntatem sui conditoris, qua illuminari mereretur, liberius sedulo corde scrutaretur. Quisquis enim lumen aeternitatis videre desiderat, non exempla turbarum, sed ducatum necesse est semper sui redemptoris sequatur.

Et exspuens in oculos ejus, impositis manibus suis, interrogavit eum si aliquid videret. Et aspiciens ait: Video homines velut arbores ambulantes. Deinde iterum imposuit manus super oculos ejus, et coepit videre, et restitutus est ita ut videret clare omnia.

For if the leaven of the Pharisees and Sadducees, and the leaven of Herod, signifies not bodily bread but perverse traditions and heretical dogmas, why should not the foods with which the people of God were nourished likewise signify true and whole doctrine? Leaven of this kind, which is to be avoided by every means, Marcion and Valentinus had, and all heretics. Leaven has this power, that if it be mixed with flour, what seemed small grows into something greater, and draws the whole mixture to its own flavor. So too heretical doctrine, if it casts even a small spark into your breast, will soon grow into a huge flame, and will draw the man's whole possession to itself. This is that of which the Apostle also speaks: A little leaven corrupts the whole lump (Gal. V).

And they come to Bethsaida, and they bring to him a blind man, and they begged him to touch him. All the infirmities that are healed by the Lord are signs of the spiritual infirmities by which the soul, through sin, draws near to eternal death. For just as in the deaf and dumb man healed by the Lord the healing of the mind is signified of those who knew neither how to hear nor to speak the word of God, and soon in the refreshment of the hungry crowd that had followed the Lord that sweetness is figured with which he is wont to nourish the hearts of those who love and seek him, so in this blind man gradually healed by the Lord is designated the illumination of the hearts of the foolish, and of those who wander far from the way of truth. They begged him, however, to touch him, knowing that the touch of the Lord, just as it could cleanse a leper, so also could give light to a blind man. We touch the Lord when we cling to him with whole and sincere faith. That this touch is indeed most salutary for us we learn from the example of the woman who, with happy boldness, touched the hem of his garment. The Lord touches us when he illumines our mind with the breath of his spirit, and kindles us to the recognition of our own weakness and to zeal for good action.

And taking the blind man's hand, he led him out of the village. He took the blind man's hand, that he might strengthen him for the performance of a good work which, on account of the long-standing darkness of his heart, he had not known. He led him out of the village, that, being set apart from common life, he might more freely search with a diligent heart the will of his Creator, by which he might merit to be illumined. For whoever desires to see the light of eternity must always follow, not the examples of the crowds, but the guidance of his Redeemer.

And spitting on his eyes, having laid his hands upon him, he asked him if he saw anything. And looking up he said: I see men as trees, walking. Then again he laid his hands upon his eyes, and he began to see, and he was restored so that he saw all things clearly.

Ideo secum hunc Dominus paulatim et non statim repente curat quem uno mox verbo, si vellet, poterat curare, ut magnitudinem humanae caecitatis ostenderet quae quasi pedetentim et per quosdam profectuum gradus ad lucem divinae visionis solet pervenire, seu ut suae nobis gratiae crebra daret indicia, per quam singula nostrae perfectionis incrementa, ut proficere aliquid possint nec deficiant, adjuvat. De sputo autem oris Domini, quod gratiam spiritus ejus designet, saepe dictum est. De tactu manuum ejus, quod virtutem adjutorii ipsius insinuent, nulli dubium est. Sputum quippe ab intus de capite Domini procedit; manus vero sunt membra corporis exterius posita. Exspuens ergo in oculos caeci Dominus, imponit manus suas ut videat, quia caecitatem generis humani et per invisibilia divinae pietatis dona et per exhibita foris sacramenta assumptae humanitatis abstersit. Primo autem is qui curabatur, videbat homines velut arbores ambulantes, hoc est formam quidem corporum inter umbras aspiciens, sed nulla membrorum lineamenta, visu adhuc caligante, discernere valens, quales condensae arbores a longe spectantibus, vel certe in luce nocturna solent apparere, ita ut non facile arbor an homo sit possit dignosci. Quia primus nimirum cuique virtutis introitus est, hominum vitam moresque caeterorum inspicere, ut quidquid uspiam boni viderit, imitetur, quidquid mali, caveat ac detestetur. Sed quisquis ita desipit, ac longi temporis obscuritate depressus est, ut inter bonum et malum, fidem et perfidiam, sincera pietatis opera et simulationem justitiae adhuc discernere nesciat, quasi ambulantes homines instar arborum cernit, quia facta multitudinis absque luce discretionis videt. Et quid talibus superest, nisi ut divina dignatio, quae ei curam hominis considerandi tribuit, etiam donum conferat discernendi quae maxime hominum vita sequenda, quorum sit audienda doctrina? Unde apte dicitur quia secunda impositione manuum suarum Dominus ei lucem clare omnia vivendi restituerit. Clare namque videt omnia qui caecus fuit, cum is qui illuminari intus meruit manifeste didicerit quomodo credendum, qualiter vivendum, quae pro fide veritatis atque operatione justitiae praemia sint in futuro speranda.

Therefore, in his own counsel, the Lord heals this man by degrees, and not instantly all at once — though he could have healed him at once with a single word, had he wished — in order to show the magnitude of human blindness, which is wont to arrive at the light of divine vision as it were step by step and through certain stages of advancement, or in order to give us frequent tokens of his grace, by which he assists each increase of our perfection, so that they may be able to advance somewhat and not fail. Now concerning the spittle of the Lord's mouth, that it signifies the grace of his spirit, it has often been said. Concerning the touch of his hands, that it suggests the power of his help, there is no doubt for anyone. For indeed the spittle proceeds from within, from the head of the Lord; but the hands are members of the body placed on the outside. Therefore, spitting into the eyes of the blind man, the Lord lays his hands on him so that he may see, because he has wiped away the blindness of the human race both through the invisible gifts of divine loving-kindness and through the outwardly shown sacraments of the humanity he assumed. But at first he who was being healed saw men as trees walking, that is, seeing indeed the shape of bodies amid shadows, but not yet able to discern any outlines of limbs, his sight still being dim, just as dense trees are wont to appear to those looking from afar, or indeed in the light of night, so that it cannot easily be discerned whether it is a tree or a man. For indeed the first entrance into virtue for each person is to examine the life and character of other men, so that whatever good he sees anywhere he may imitate, and whatever evil, he may avoid and detest. But whoever is so foolish, and so weighed down by the darkness of a long time, that he still does not know how to discern between good and evil, faith and faithlessness, the sincere works of piety and the pretense of justice, perceives men walking as it were in the likeness of trees, because he sees the deeds of the multitude without the light of discernment. And what remains for such people, except that the divine condescension, which granted him the care of considering man, should also bestow the gift of discerning whose way of life is especially to be followed among men, and whose teaching is to be heeded? Hence it is fittingly said that by the second laying on of his hands the Lord restored to him the light of living clearly in all things. For he who was blind sees all things clearly, when he who deserved to be illuminated within has manifestly learned how he must believe, how he must live, and what rewards are to be hoped for in the future for the faith of truth and the working of justice.

Et misit illum in domum suam dicens: Vade in domum tuam: et si in vicum introieris, nemini dixeris. Quod eum in domum suam ire praecepit, mystice admonet omnes qui agnitione veritatis illustrantur, ut ad cor suum redeant, et quantum sibi donatum sit sollicita mente perpendant, collatisque sibi beneficiis digna operum exsecutione respondeant. Quod vero eum sicut et multos quos sanavit alios, sanationem suam silentio tegere jubet, exemplum suis tribuit, ne de his quae faciunt mirandis favorem vulgi requirant, sed divinis tantum aspectibus ubi et merces operum restat, sint placere contenti.

Et egressus est Jesus et discipuli ejus in castellum Caesareae Philippi. Philippus iste est frater Herodis de quo supra diximus, tetrarcha Ituraeae et Trachonitidis regionis, qui in honorem Tiberii Caesaris Caesaream Philippi, quae nunc Paneas dicitur, appellavit, et est in provincia Phoenicis; imitatus Herodem patrem, qui in honorem Augusti Caesaris appellavit Caesaream, quae prius Turris Stratonis vocabatur, et ex nomine filiae ejus Libyadem trans Jordanem exstruxit. Iste locus est Caesareae Philippi, ubi Jordanis ad radices oritur Libani, et habet duos fontes, unum nomine Jor, et alterum Dan, qui simul misti Jordanis nomen efficiunt.

Et interrogabat in via discipulos suos dicens: Quem me dicunt esse homines? Qui responderunt illi dicentes: Alii Joannem Baptistam; alii Eliam; alii vero quasi unum de prophetis. Pulchre Dominus, fidem discipulorum exploraturus, primo hominum sententiam interrogat, ne videlicet illorum confessio non veritatis agnitione probata, sed vulgi videatur opinione firmata, nec comperta credere, sed instar Herodis de auditis haesitare putentur. Unde et Petro se Christum confitenti secundum Matthaeum dicit: Quia caro et sanguis non revelavit tibi (Matth. XVI), hoc est, doctrina humana fidei te veritatem non docuit. Pulchre etiam qui diversam de Domino sententiam ferunt hominum nomine notantur. Nam qui veritatem potentiae ejus fideliter ac pia mente cognoscunt, nequaquam homines, sed dii appellari merentur. Quales fuisse apostolos secunda sua interrogatione Dominus ostendit. Nam sequitur:

Tunc dicit illis: Vos vero quem me dicitis esse? Attende enim, prudens lector, quod ex consequentibus textusque sermonis apostoli nequaquam homines, sed dii appellentur. Cum enim dixisset: Quem me esse dicunt homines, subjecit: Vos vero, quem me dicitis esse? Illis quia homines sunt humana opinantibus, vos, qui dii estis, quem me esse existimatis?

And he sent him to his house, saying: Go into your house, and if you enter the village, tell no one. That he commanded him to go into his house mystically admonishes all who are illumined by the knowledge of truth, that they should return to their own heart, and weigh with careful mind how much has been given to them, and respond to the benefits conferred on them with a worthy performance of works. But in that he orders him, as also many others whom he healed, to cover his healing with silence, he gives an example to his own, that they should not seek the favor of the crowd for the wondrous things they do, but should be content to please only the divine gaze, where also the reward of works remains.

And Jesus and his disciples went out into the town of Caesarea Philippi. This Philip is the brother of Herod, of whom we spoke above, tetrarch of the region of Ituraea and Trachonitis, who, in honor of Tiberius Caesar, named Caesarea Philippi, which is now called Paneas, and it is in the province of Phoenicia; imitating his father Herod, who, in honor of Augustus Caesar, named Caesarea, which was previously called Tower of Strato, and built Livias beyond the Jordan, from the name of his daughter. This is the place of Caesarea Philippi, where the Jordan rises at the foot of Lebanon, and it has two springs, one named Jor, and the other Dan, which, mixed together, make the name Jordan.

And on the way he questioned his disciples, saying: Whom do men say that I am? They answered him, saying: Some say John the Baptist; others, Elijah; and others, as one of the prophets. Fittingly the Lord, about to test the faith of his disciples, first asks the opinion of men, lest their confession should seem to be confirmed not by the recognition of truth but by the opinion of the crowd, and lest they should be thought not to believe what they had come to know, but, like Herod, to hesitate over what they had merely heard. Whence also, to Peter confessing him to be the Christ, he says according to Matthew: Because flesh and blood has not revealed it to you (Matt. XVI), that is, human teaching has not taught you the truth of faith. Fittingly also, those who hold a different opinion about the Lord are designated by the name "men." For those who faithfully and with pious mind know the truth of his power deserve to be called not men, but gods. That the apostles were such the Lord shows by his second question. For there follows:

Then he says to them: But whom do you say that I am? Observe, prudent reader, that from what follows and from the text of the discourse the apostles are called not men, but gods. For when he had said: Whom do men say that I am, he added: But you, whom do you say that I am? Since those, being men, hold human opinions, you, who are gods, what do you think me to be?

Respondens Petrus ait: Tu es Christus. Licet caeteri apostoli sciant, Petrus tamen respondit prae caeteris. Complexus est itaque omnia, qui et naturam et nomen expressit, in quo summa virtutum est. Etiamne nos de generatione Dei disserimus quaestiones? Cum Paulus indicaverit nihil se scire nisi Christum JESUM, et hunc crucifixum, Petrus nihil amplius quam Christum Dei Filium putaverit confitendum, nos et quando et quomodo natus sit, et quantus sit humanae infirmitatis contemplatione rimamur. Finis ergo fidei meae Christus est, finis fidei Filius est. Non licet mihi scire generationis seriem, non liceat tamen nescire generationis fidem.

Et comminatus est eis, ne cui dicerent de illo. Et coepit docere illos quoniam oportet Filium hominis multa pati, et reprobari a senioribus, et a summis sacerdotibus, etc. Idcirco se ante passionem et resurrectionem noluit praedicari, ut, completo postea sanguinis sacramento, opportunius apostolis diceret: Euntes docete omnes gentes, baptizantes eos in nomine Patris, et Filii, et Spiritus sancti. Quia non prodesset eum publice praedicari, et ejus vulgari in populis majestatem, quem post paululum flagellatum visuri sint et crucifixum, multa pati a senioribus et scribis, et principibus sacerdotum. Et notandum quod eum qui multa pati et occidi, et resurgere debeat, Filium hominis appellat, quia, passo in carne Christo, divinitus impassibilis mansit.

Et apprehendens eum Petrus, coepit increpare eum. Quomodo increpaverit eum Matthaeus exponit apertius, dicens: Et assumens Petrus coepit increpare illum dicens: Absit a te, Domine, non erit tibi hoc (Matth. XVI). Saepe diximus nimii ardoris, atque amoris quam maximi fuisse Petrum in Dominum Salvatorem. Quia ergo post confessionem suam qua dixerat, Tu es Christus Filius Dei vivi, et praemium Salvatoris, quo audierat secundum Matthaeum: Beatus es Simon Bar Jona, quia caro et sanguis non revelavit tibi, sed Pater meus qui in coelis est (Matth. XVI), repente audit a Domino oportere eum ire in Jerosolymam, ibique multa pati a senioribus et scribis et principibus sacerdotum, et occidi, et tertia die resurgere: non vult destrui confessionem suam, nec putat fieri posse ut Dei Filius occidatur; apprehenditque eum in affectum suum, vel separatim ducit, ne praesentibus caeteris condiscipulis magistrum videatur arguere.

Peter answering said: You are the Christ. Although the other apostles knew it, Peter nevertheless answered before the rest. He therefore embraced everything, since he expressed both the nature and the name, in which lies the sum of the virtues. Shall we then debate questions about the generation of God? Since Paul declared that he knew nothing except Christ Jesus, and him crucified, and Peter thought nothing more needed to be confessed than that he was the Christ, the Son of God, we, by the contemplation proper to human weakness, search out both when and how he was born, and how great he is. The end, therefore, of my faith is Christ; the end of my faith is the Son. It is not permitted me to know the sequence of his generation; let it not, however, be permitted me not to know the faith of that generation.

And he charged them strictly that they should tell no one about him. And he began to teach them that the Son of man must suffer many things, and be rejected by the elders and the chief priests, etc. Therefore he did not wish to be preached before his passion and resurrection, so that, once the sacrament of his blood had afterward been accomplished, he might more fittingly say to the apostles: Go, teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit. Because it would not have profited that he be publicly preached, and that his majesty be spread abroad among the peoples, whom after a little while they would see scourged and crucified, suffering many things from the elders and the scribes and the chief priests. And it must be noted that he calls him who is to suffer many things, and be killed, and rise again, the Son of man, because, when Christ suffered in the flesh, he remained impassible according to his divinity.

And Peter, taking him aside, began to rebuke him. How he rebuked him Matthew explains more openly, saying: And Peter, taking him, began to rebuke him, saying: Far be it from you, Lord, this shall not be unto you (Matt. XVI). We have often said that Peter was of excessive ardor and of the very greatest love toward the Lord and Savior. Since, therefore, after his confession in which he had said, You are the Christ, the Son of the living God, and after the reward from the Savior which he had heard according to Matthew: Blessed are you, Simon Bar Jona, because flesh and blood has not revealed this to you, but my Father who is in heaven (Matt. XVI), he suddenly hears from the Lord that he must go to Jerusalem, and there suffer many things from the elders and the scribes and the chief priests, and be killed, and on the third day rise again: he does not want his confession to be destroyed, nor does he think it possible that the Son of God should be killed; and he takes hold of him out of his own affection, or leads him aside, lest he should seem to rebuke the Master in the presence of the rest of his fellow disciples.

Et coepit increpare illum amantis affectu, et optantis dicere: Absit a te, Domine, vel (ut melius habetur in Graeco), Propitius esto tibi, Domine, non erit istud; hoc est, non potest fieri, nec recipiunt aures meae, ut Dei Filius occidendus sit.

Qui conversus, et videns discipulos suos, comminatus est Petro, dicens: Vade post me, Satana. Satanas interpretatur adversarius, sive contrarius. Quia contraria (inquit) loqueris voluntati meae, debes adversarius appellari. Multi putant quod non Petrus correptus sit, sed adversarius spiritus, qui haec dicere apostolo suggerebat. Sed mihi error apostolicus, et de pietatis affectu veniens, nunquam incentivum videbitur diaboli. Vade, Satana, diabolo dicitur: Vade post me. Petrus audit: Vade post me, hoc est sequere sententiam meam.

Quoniam non sapis quae Dei sunt, sed quae hominum. Meae voluntatis est, et Patris, cujus veni facere voluntatem, ut pro hominum salute moriar. Tu tuam tantum considerans voluntatem, non vis granum tritici in terram cadere, ut multos fructus afferat.

Et convocata turba cum discipulis suis, dixit eis: Si quis vult post me sequi, deneget seipsum, etc. Postquam discipulis mysterium suae passionis et resurrectionis ostendit, hortatur eos una cum turba ad sequendum suae passionis exemplum. Et omnibus quidem propter se tribulationem perpessis, salutem in futuro promittit animarum, non tamen omnibus, verum perfectioribus: quanta ipse passurus, quodve a mortuis esset resurrecturus, aperuit. Ubi formam docendi ministris verbi praefixit, ut capacitatem considerantes auditorum, pro suo quemque modo instruere meminerint, neque infirmis auditoribus altiora quam capiunt arcana committant. Si quis vult (inquit) post me sequi, deneget seipsum. Tunc autem nos ipsos abnegamus, cum vitamus quod per vetustatem fuimus, et ad hoc nitimur quo per novitatem vocamur. Pensemus quo modo se Paulus abnegaverat, qui dicebat: Vivo autem jam, non ego (Galat. II). Exstinctus quippe fuerat saevus ille persecutor, et vivere coeperat praedicator pius. Si enim ipse esset, pius profecto non esset. Sed qui se vivere denegat, dicat unde est quod sancta verba per doctrinam veritatis clamat. Protinus subdit: Vivit vero in me Christus (Ibid.). Ac si aperte dicat: Ego quidem a memetipso exstinctus sum, quia carnaliter non vivo; sed tamen essentialiter mortuus non sum, qui in Christo spiritaliter vivo. Dicat ergo Veritas, dicat: Si quis vult post me sequi, deneget seipsum. Quia nisi quis a semetipso deficiat, ad eum qui super ipsum est non appropinquat. Nec valet apprehendere quod ultra ipsum est, si nescierit mactare quod est.

And he began to rebuke him with the affection of one who loves, and of one who wishes to say: Far be it from you, Lord, or (as it is better rendered in the Greek), Be merciful to yourself, Lord, this shall not be; that is, it cannot happen, nor do my ears accept that the Son of God should be put to death.

He, turning and seeing his disciples, rebuked Peter, saying: Get behind me, Satan. Satan is interpreted as adversary, or contrary one. Because (he says) you speak things contrary to my will, you ought to be called adversary. Many think that it was not Peter who was rebuked, but the adversary spirit, who was suggesting to the apostle to say these things. But to me an apostolic error, coming from an affection of piety, will never seem an incitement of the devil. "Go, Satan," is said to the devil: get behind me. Peter hears: Get behind me, that is, follow my judgment.

For you do not understand the things that are of God, but the things that are of men. It is of my will, and of the Father's, whose will I came to do, that I should die for the salvation of men. You, considering only your own will, do not want the grain of wheat to fall into the ground, so that it may bring forth much fruit.

And having called together the crowd with his disciples, he said to them: If anyone wishes to follow after me, let him deny himself, etc. After he had shown to the disciples the mystery of his passion and resurrection, he exhorts them, together with the crowd, to follow the example of his passion. And to all indeed who suffer tribulation for his sake, he promises the salvation of souls in the future — yet not to all, but to the more perfect: he disclosed how much he himself was about to suffer, and that he would rise from the dead. In this he set forth for the ministers of the word a pattern of teaching, so that, considering the capacity of their hearers, they might remember to instruct each one according to his own measure, and not entrust to weak hearers mysteries higher than they can grasp. If anyone wishes (he says) to follow after me, let him deny himself. We deny ourselves, moreover, when we avoid what we were through the old state, and strive toward that to which we are called through newness. Let us consider in what manner Paul had denied himself, who said: But I now live, not I (Gal. II). For that fierce persecutor had indeed been extinguished, and the devout preacher had begun to live. For if he himself were still there, he certainly would not be devout. But let him who denies that he lives say whence it is that he proclaims holy words through the teaching of truth. He immediately adds: But Christ lives in me (Ibid.). As if he were to say openly: I indeed have been extinguished by myself, because I do not live carnally; yet I am not dead in essence, for I live spiritually in Christ. Let Truth say, then, let it say: If anyone wishes to follow after me, let him deny himself. For unless one fails from himself, he does not draw near to him who is above him. Nor is he able to lay hold of what is beyond himself, if he does not know how to slay what he is.

Sed jam qui se a vitiis abnegat, exquirendae ei virtutes sunt in quibus crescat. Nam cum dictum est: Si quis vult post me sequi, deneget seipsum, protinus adjungitur:

Et tollat crucem suam, et sequatur me. Duobus etenim modis crux tollitur, cum aut per abstinentiam affligitur corpus, aut per compassionem proximi affligitur animus. Pensemus qualiter utroque modo Paulus crucem suam tulerat, qui dicebat: Castigo corpus meum, et in servitutem reaigo, ne forte aliis praedicans ipse reprobus efficiar (I Cor. IX). Ecce in afflictione corporis audivimus crucem carnis; nunc in compassione proximi audiamus crucem mentis. Ait: Quis infirmatur, et ego non infirmor? Quis scandalizatur, et ego non uror (II Cor. XI)? Perfectus quippe praedicator, ut exemplum daret abstinentiae, crucem portabat in corpore. Et quia in se trahebat damna infirmitatis alienae, crucem portabat in corde.

Qui enim voluerit animam suam salvam facere, perdet eam. Qui autem perdiderit animam suam propter me et Evangelium, salvam eam faciet. Sic dicitur fideli: Qui voluerit animam suam salvam facere, perdet eam. Qui autem perdiderit animam suam propter me et Evangelium, salvam faciet. Ac si agricolae dicatur: Frumentum si servas, perdis: si seminas, renovas. Quis enim nesciat quod frumentum cum in semine mittitur perit ab oculis, in terra deficit? Sed unde putrescit in pulvere, inde virescit in renovatione. Quia vero sancta Ecclesia aliud tempus habet persecutionis, atque aliud pacis, Redemptor noster ipsa ejus tempora designavit in praeceptis. Nam persecutionis tempore, ponenda est anima. Pacis autem tempore, ea quae amplius dominari possunt frangenda sunt desideria terrena. Unde et nunc dicitur:

Quid enim proderit homini, si lucretur mundum totum, et detrimentum faciat animae suae? Aut quid dabit homo commutationis pro anima sua? Cum persecutio ab adversariis deest, valde vigilantius cor custodiendum est. Nam pacis tempore quia licet vivere, licet etiam ambire. Plerumque autem et avaritiam vincimus, sed adhuc obstat quod vias rectitudinis minori tenemus custodia, perfectioni. Nam saepe habentia cuncta despicimus, sed tamen adhuc humanae verecundiae usu praepedimur, ut rectitudinem quam servamus in mente, nondum exprimere valeamus in voce. Et tantum Dei faciem ad justitiae defensionem negligimus, quantum humanas facies contra justitiam veremur. Sed huic quoque vulneri congruum subjungitur medicamentum, cum Dominus dicat:

But he who now denies himself from vices must seek out virtues in which to grow. For when it was said: If anyone wishes to follow after me, let him deny himself, it is immediately added:

And let him take up his cross, and follow me. For the cross is taken up in two ways: either when the body is afflicted through abstinence, or when the soul is afflicted through compassion for one's neighbor. Let us consider in what manner Paul, in both ways, had borne his cross, who said: I chastise my body, and bring it into subjection, lest perhaps, while preaching to others, I myself should become reprobate (1 Cor. IX). Behold, in the affliction of the body we have heard the cross of the flesh; now in compassion for our neighbor let us hear the cross of the mind. He says: Who is weak, and I am not weak? Who is scandalized, and I do not burn (2 Cor. XI)? For the perfect preacher, in order to give an example of abstinence, carried the cross in his body. And because he drew upon himself the harms of another's infirmity, he carried the cross in his heart.

For whoever wishes to save his soul shall lose it. But whoever shall lose his soul for my sake and the Gospel's shall save it. Thus it is said to the faithful: Whoever wishes to save his soul shall lose it. But whoever shall lose his soul for my sake and the Gospel's shall save it. As if it were said to a farmer: If you keep the grain, you lose it; if you sow it, you renew it. For who does not know that when grain is cast as seed it perishes from sight, and fails in the earth? But whence it rots in the dust, thence it grows green again in renewal. But since holy Church has one time of persecution and another of peace, our Redeemer designated these very times in his precepts. For in time of persecution, the soul must be laid down. But in time of peace, the earthly desires that are most able to dominate must be broken. Whence it is also now said:

For what will it profit a man, if he gain the whole world, and suffer the loss of his soul? Or what shall a man give in exchange for his soul? When persecution is lacking from adversaries, the heart must be guarded much more vigilantly. For in time of peace, because it is permitted to live, it is also permitted to be ambitious. For the most part, indeed, we also overcome avarice, but it still stands as an obstacle to perfection that we hold the paths of rectitude with lesser care. For often we despise all that we possess, but yet we are still hindered by the habit of human shame, so that we cannot yet express in speech the rectitude that we keep in the mind. And we neglect the face of God for the defense of justice as much as we fear human faces against justice. But to this wound too a fitting remedy is added, when the Lord says:

Qui enim me confessus fuerit, et mea verba, in generatione ista adultera et peccatrice, et Filius hominis confitebitur eum, cum venerit in gloria Patris sui cum angelis sanctis. Sed ecce nunc apud se homines dicunt: Nos jam Dominum et sermones ejus non erubescimus, quia aperta eum voce confitemur. Quibus ego respondeo quod in hac plebe Christiana sunt nonnulli qui Christum ideo confitentur, quia cunctos Christianos esse conspiciunt. Non ergo ad probationem fidei vox sufficit professionis, quam defendit a verecundia professio generalitatis. Et tamen ubi se quisque interroget, ut in confessione Christi se veraciter probet, si non jam nomen ejus erubescit, si plene virtuti mentis humanum pudorem subdidit. Certe enim persecutionis tempore erubescere poterant fideles substantiis denudari, de dignitatibus dejici, verberibus affligi. Pacis autem tempore, quia haec a nostris persecutionibus desunt, est aliud ubi ostendamur nobis. Veremur saepe a proximis despici, dedignamur injurias verbi tolerare. Si contingat jurgium fortasse cum proximo, erubescimus priores satisfacere. Cor quippe carnale, dum hujus vitae gloriam quaerit, humilitatem respuit.

LIBER TERTIUS.

CAPUT VIII.

Et dicebat illis: Amen dico vobis, quia sunt quidam de hic stantibus, qui non gustabunt mortem donec, etc. Regnum Dei hoc loco praesens Ecclesia vocatur. Et quia nonnulli ex discipulis usque adeo in corpore victuri erant, ut Ecclesiam Dei constructam conspicerent, et contra mundi hujus gloriam erectam, consolatoria promissione nunc dicitur: Sunt quidam de hic stantibus, qui non gustabunt mortem, donec videant regnum Dei veniens in virtute. Sed cum tanta Dominus subeundae mortis praecepta ederet, quid necessarium fuit ut ad hanc subito promissionem veniret? Quod si subtiliter attendamus, quanta dispensatione pietatis agatur agnoscemus. Discipulis enim rudibus etiam de praesenti vita aliquid promittendum fuit, ut possent robustius in futura solidari. Sic Israelitico populo ex Aegypti terra liberando repromissionis terra promittitur, ut dum vocandus esset ad dona coelestia, terrenis promissionibus suaderetur. Unde recte quoque per Psalmistam dicitur: Dedit eis regiones gentium, et labores populorum possederunt, ut custodiant justificationes ejus, et legem ejus requirant (Psal. CIV).

For whoever shall have confessed me and my words in this adulterous and sinful generation, the Son of man also will confess him, when he comes in the glory of his Father with the holy angels. But behold, now men say within themselves: We no longer blush at the Lord and his words, because we confess him with open voice. To whom I reply that among this Christian people there are some who confess Christ for this reason, that they see all to be Christians. Therefore the voice of profession does not suffice for the proof of faith, since the profession of the general body defends it from shame. And yet let each one question himself, that he may truly prove himself in the confession of Christ, whether he no longer blushes at his name, whether he has fully subjected human shame to the virtue of the mind. For certainly in time of persecution the faithful might be ashamed to be stripped of their substance, cast down from their dignities, afflicted with blows. But in time of peace, since these things are absent from our persecutions, there is another way in which we may be shown to ourselves. We often fear to be despised by our neighbors, we disdain to bear the injuries of speech. If a quarrel should perchance occur with a neighbor, we blush to be the first to make amends. For indeed the carnal heart, while it seeks the glory of this life, rejects humility.

BOOK THREE.

CHAPTER VIII.

And he said to them: Amen I say to you, there are some standing here who shall not taste death until, etc. Here the kingdom of God is called the present Church. And because some of the disciples were to live on in the body long enough to see the Church of God built up, and raised up against the glory of this world, it is now said, by way of a consoling promise: There are some standing here who shall not taste death, until they see the kingdom of God coming in power. But since the Lord was giving such great precepts about undergoing death, what need was there that he should suddenly come to this promise? But if we attend to this carefully, we shall recognize with how great a dispensation of piety it is done. For to the untrained disciples something even about the present life had to be promised, so that they might be more firmly grounded for the future. Thus to the people of Israel, who were to be freed from the land of Egypt, the land of promise is promised, so that, while they were to be called to heavenly gifts, they might be persuaded by earthly promises. Whence also it is rightly said through the Psalmist: He gave them the regions of the nations, and they possessed the labors of the peoples, that they might keep his justifications, and seek out his law (Ps. CIV).

Sic ergo hoc loco rudibus discipulis Veritas loquens videndum regnum Dei promittit in terra, ut hoc ab eis fidelius in coelo praesumatur. Quod si regnum Dei hac sententia futuram in coelis beatitudinem velimus accipere, et hoc quidam de astantibus non post multos dies in monte viderunt. Quod pia utique provisione factum est, ut contemplatione semper manentis gaudii, tametsi raptim atque ad breve momentum delibata, fortius instantia saeculi transeuntis adversa tolerarent. Decentissimo sane verbo sanctos mortem gustare testatur, a quibus nimirum mors corporis quasi libando gustatur, vita vero animae veraciter possidendo tenetur.

Et post dies sex assumpsit Jesus Petrum et Jacobum et Joannem, et duxit illos in montem excelsum seorsum solos, et transfiguratus est coram ipsis. In Evangelio Lucae ita scriptum est: Factum est autem post haec verba fere dies octo, et assumpsit Petrum, et Jacobum, et Joannem, et ascendit in montem ut orarent (Luc. IX). et caetera: Octava autem die Dominus promissat futurae beatitudinis gloriam discipulis manifestat ut et ostensa coelestis vitae dulcedine, cunctorum qui haec audire possint corda refoveat, et octonario dierum numero, verum tempore resurrectionis gaudium doceat esse venturum. Nam et ipse octava die, id est, post sextam Sabbati quia crucem ascendit, ac septimam Sabbati qua in sepulcro quievit, a mortuis resurrexit, et nos post sex hujus saeculi aetates in quibus pro Domino pati et laborare gaudemus, ac septimam Sabbati animarum, quae interim in alia vita geritur, octava profecto aetate resurgemus. Nam quod Matthaeus, Marcusque Dominum post sex transfiguratum dicunt dies, nec temporis ordine nec ratione mysterii discrepant a Luca, qui octo dies dicit, quia illi medios tantum ponunt dies, unde et absolute post sex dies factum commemorant. Hic primum quo haec Dominus promisit, et ultimum quo sua promissa complevit adjungit. Ideoque temperantius fere dies octo ponit. Et in ratione mystica illic post sex mundi aetates sanctis ab omni labore quiescendum, hic vero tempore octavo designat esse resurgendum. Unde pulchre et sextus psalm. Pro octava inscribitur, cui initium est, Domine, ne in furore arguas me, quia nimirum per sex aetates quibus operari licet precibus est insistendum, ne in octavo retributionis tempore a judice corripiamur irato.

So then, in this place the Truth, speaking to the untrained disciples, promises that the kingdom of God will be seen on earth, so that it might be more faithfully looked for by them in heaven. But if by this saying we wish to understand the kingdom of God as the future beatitude in the heavens, this too some of those standing by saw on the mountain not many days afterward. This was indeed brought about by a pious provision, so that, by the contemplation of the joy that ever remains, tasted though it was but fleetingly and for a brief moment, they might more strongly endure the adversities of the pressing, passing age. With a most fitting word indeed he testifies that the saints taste death, by whom, of course, the death of the body is as it were tasted by sipping, while the life of the soul is truly held fast by possession.

And after six days Jesus took Peter and James and John, and led them up a high mountain apart by themselves, and he was transfigured before them. In the Gospel of Luke it is written thus: "Now it came to pass about eight days after these words, that he took Peter, and James, and John, and went up into a mountain to pray" (Luke IX), and so on: on the eighth day the Lord manifests to the disciples the promised glory of future beatitude, so that, having shown the sweetness of the heavenly life, he may refresh the hearts of all who are able to hear these things, and that by the number eight of the days he may teach that the joy of the true time of the resurrection is to come. For he himself rose from the dead on the eighth day, that is, after the sixth day of the week, on which he ascended the cross, and the seventh day of the week, on which he rested in the tomb; and we, after the six ages of this world in which we rejoice to suffer and to labor for the Lord, and the seventh sabbath of souls, which meanwhile is spent in the other life, shall assuredly rise on the eighth age. For as to Matthew and Mark saying that the Lord was transfigured after six days, they do not disagree with Luke, who says eight days, either in the order of time or in the reasoning of the mystery, because they set down only the intervening days, and so they record simply that it happened after six days. This one adds the first day on which the Lord promised these things and the last on which he fulfilled his promises. And therefore he more cautiously says "about eight days." And in the mystical sense, there he indicates that after the six ages of the world the saints must rest from all labor, but here he designates that at the eighth time they must rise. Whence fittingly also the sixth psalm... It is entitled "For the eighth," whose beginning is, "O Lord, rebuke me not in thy fury," because indeed through the six ages in which we are permitted to labor we must persevere in prayer, lest in the eighth time of retribution we be reproved by the wrathful judge.

Quod et ipse Dominus hoc loco voluit nos, ostenso suae orationis exemplo, docere, de quo secundum Lucam dicitur quia ascendit in montem ut oraret. In montem namque oraturus et transfiguratus sic ascendit, ut ostendat eos qui fructum resurrectionis exspectant, qui regem in decore suo videre desiderant, mente in excelsis habitare, et continuis precibus incumbere debere. Tres solummodo secum discipulos ducit, vel quia multi sunt vocati, pauci vero electi (Matth. XX), vel quod ii qui nunc fidem qua imbuti sunt sanctae Trinitatis incorrupta mente servaverint, tunc aeterna ejus merentur visione laetari.

Et transfiguratus (inquit) coram ipsis, et vestimenta ejus facta sunt splendentia candida nimis velut nix. Transfiguratus Salvator non substantiam verae carnis amisit, sed gloriam futurae vel suae vel nostrae resurrectionis ostendit. Qui qualis tunc apostolis apparuit, talis post judicium cunctis apparebit electis. Nam ipso tempore judicandi et bonis simul et malis in forma servi videbitur, ut videlicet impii quem sprevere, Judaei quem negavere, milites quem crucifixere, Pilatus Herodesque quem judicavere, queant agnoscere judicem. Vestimenta autem Domini, recte sancti ejus accipiuntur, teste Apostolo qui ait: Quicunque ergo in Christo baptizati estis, Christum induistis (Galat. III). Quae videlicet vestimenta, Domino in terris consistente, despecta aliorumque similia videbantur; sed ipso montem petente, novo candore refulgent, quia nunc, quidem filii Dei sumus, sed nondum apparuit quid erimus. Scimus autem quia cum apparuerit, similes ei erimus. Videbimus enim eum sicut est (I Joan. III). Unde bene de eisdem vestimentis subditur: Qualia fullo super terram non potest candida facere. Nam quia ille hoc loco intelligendus est fullo, quem poenitens Psalmista precatur: Amplius lava me ab injustitia mea, et a delicto meo munda me (Psal. L). Non potest suis fidelibus in terra dare claritatem, quae eos conservata manet in coelis.

Et apparuit illis Elias cum Moyse, et erant loquentes cum Jesu. Moyses et Elias quorum unum mortuum, alterum in coelis raptum legimus, visi in majestate cum Domino (ut Lucas scribit) futuram in illo omnium sanctorum gloriam significant. Qui videlicet tempore judicii, vel vivi in carne reperiendi, vel et, olim gustata morte, resuscitandi et pariter sunt regnaturi cum illo. Attestante etenim Apostolo: Mortui qui in Christo sunt, resurgent primi; deinde nos qui vivimus, qui relinquimur, simul rapiemur cum illis obviam Domino in aera, et sic semper cum Domino erimus (I Thess. IV). Aliter.

This the Lord himself also wished to teach us in this place, by showing the example of his own prayer, concerning which it is said according to Luke that he went up into the mountain to pray. For he went up into the mountain to pray and to be transfigured in such a way as to show that those who await the fruit of the resurrection, who desire to see the king in his beauty, ought to dwell in mind on high and to devote themselves to continual prayers. He takes only three disciples with him, either because many are called but few are chosen (Matt. XX), or because those who now preserve with uncorrupted mind the faith of the holy Trinity with which they have been imbued will then deserve to rejoice in its eternal vision.

"And he was transfigured," it says, "before them, and his garments became shining, exceedingly white, like snow." The Savior, transfigured, did not lose the substance of true flesh, but showed the glory of the future resurrection, both his own and ours. As he then appeared to the apostles, so after the judgment he will appear to all the elect. For at the very time of judgment he will be seen, by the good and the wicked alike, in the form of a servant, namely so that the impious who despised him, the Jews who denied him, the soldiers who crucified him, and Pilate and Herod who judged him, may be able to recognize the judge. Now the garments of the Lord are rightly understood to be his saints, as the Apostle testifies, who says: "For as many of you as have been baptized in Christ have put on Christ" (Gal. III). These garments indeed, while the Lord dwelt on earth, seemed despised and like those of others; but when he went up the mountain, they shone with new brightness, because now indeed we are sons of God, but it has not yet appeared what we shall be. But we know that when he shall appear, we shall be like him. For we shall see him as he is (1 John III). Whence it is fittingly added concerning the same garments: "such as no fuller on earth can make white." For in this place he is to be understood as the fuller whom the penitent Psalmist entreats: "Wash me yet more from my iniquity, and cleanse me from my sin" (Ps. L). He cannot give to his faithful on earth the brightness which, kept for them, remains in heaven.

And Elijah appeared to them with Moses, and they were talking with Jesus. Moses and Elijah, of whom we read that one died and the other was taken up into heaven, seen in majesty with the Lord (as Luke writes), signify the future glory of all the saints in him. Who indeed, at the time of judgment, will either be found alive in the flesh, or, having once tasted death, will be raised, and will likewise reign with him. For the Apostle attests: The dead who are in Christ shall rise first; then we who are alive, who are left, shall be caught up together with them to meet the Lord in the air, and so we shall always be with the Lord (I Thess. IV). Otherwise.

Moyses et Elias, hoc est legislator et prophetarum eximius, apparent et loquuntur cum Domino in carne veniente, ut ostendant ipsum esse quem cuncta legis et prophetarum oracula promiserunt. Apparent autem non in infimis, sed in monte cum illo, quia nimirum soli illi qui mente terrena desideria transcendunt majestatem sanctae Scripturae, quae in Domino est adimpleta, perspiciunt. Denique et filii Israel videre Moysen, sed ad Deum in montana subeuntem sequi non merentur, ad se quoque reversum non sine velamine cernunt. Eliam novere, sed solus triumphum ascendentis cum filiis prophetarum contemplatur Eliseus. Quia multi passim Scripturae verba legimus; sed quam celsa in Christi mysteriis splendeat, perpauci perfectiores intelligunt.

Et respondens Petrus ait: Rabbi, bonum est nos hic esse. Faciamus tria tabernacula, tibi unum, et Moysi unum, et Eliae unum. Non enim sciebat quid diceret. Erant enim timore exterriti. O quanta felicitas visioni deitatis inter angelorum choros adesse perpetuo, si tantum transfigurata Christi humanitas, duorumque societas sanctorum ad punctum visa delectet, ut eos ne discedant etiam obsequio Petrus sistere velit, qui et si pro stupore humanae fragilitatis nesciat quid dicat, insiti tamen sibi dat affectus indicium! Nesciebat enim quid diceret, qui oblitus est regnum Dei sanctis a Domino, non alicubi terrarum, sed in coelis esse promissum. Nec recordatus est se suosque coapostolos mortali adhuc carne circumseptos, immortalis vitae statum subire non posse, cui mente excesserat, quod in domo patris quae in coelis est, domus manu facta necessario non sit. Sed et usque nunc imperitiae notatur, quisquis legi et prophetis et evangelicis tria tabernacula facere cupit, cum haec ab invicem nullatenus valeant separari, unum habentia tabernaculum, hoc est Ecclesiam Dei.

Et facta est nubes obumbrans eos. Qui materiale tabernaculum quaesivit, nubis accepit obumbraculum, ut discat in resurrectione non tegmine domorum, sed Spiritus sancti gloria sanctos esse protegendos. De qua Psalmista: Filii autem hominum in protectione alarum tuarum sperabunt (Psal. XXXV). Et in Apocalypsi sua Joannes: Et templum, inquit, non vidi in ea (Apoc. XXI), Dominus omnipotens templum illius est, et agnus.

Moses and Elijah, that is, the lawgiver and the foremost of the prophets, appear and speak with the Lord coming in the flesh, to show that he is the one whom all the oracles of the law and the prophets promised. But they appear not in the lowest places, but on the mountain with him, because indeed only those who transcend earthly desires in mind discern the majesty of holy Scripture, which is fulfilled in the Lord. Finally, the children of Israel indeed saw Moses, but they did not merit to follow him as he went up into the mountains to God, and even when he returned to them, they beheld him not without a veil. They knew Elijah, but Elisha alone, with the sons of the prophets, beholds the triumph of him as he ascends. For many of us read the words of Scripture everywhere; but how sublimely it shines in the mysteries of Christ, very few, the more perfect, understand.

And Peter answering said: Rabbi, it is good for us to be here. Let us make three tabernacles, one for you, and one for Moses, and one for Elijah. For he did not know what he was saying. For they were terrified with fear. O how great a happiness it will be to be present forever at the vision of the deity amid the choirs of angels, if the transfigured humanity of Christ alone, and the fellowship of the two saints, seen but for a moment, delights so much that Peter wishes even by his attendance to make them stay lest they depart — he who, though out of the astonishment of human frailty he knows not what he says, nevertheless gives evidence of an affection implanted within him! For he did not know what he was saying, since he had forgotten that the kingdom of God was promised by the Lord to the saints not anywhere on earth, but in the heavens. Nor did he remember that he and his fellow apostles, still hemmed in by mortal flesh, could not undergo the state of immortal life; it had escaped his mind that in the Father's house which is in heaven, there is necessarily no house made by hand. But even to this day, whoever desires to make three tabernacles for the law and the prophets and the gospels is marked as guilty of inexperience, since these can in no way be separated from one another, having one tabernacle, that is, the Church of God.

And a cloud came, overshadowing them. He who sought a material tabernacle received instead the overshadowing of a cloud, so that he might learn that in the resurrection the saints are to be protected not by the covering of houses, but by the glory of the Holy Spirit. Of which the Psalmist says: But the children of men shall hope in the protection of your wings (Psal. XXXV). And John in his Apocalypse: And I saw, he says, no temple in it (Apoc. XXI); the Lord God almighty is its temple, and the Lamb.

Et venit vox de nube dicens: Hic est Filius meus charissimus, audite illum. Quia imprudenter interrogaverant, propterea responsionem Domini non merentur; sed Pater respondet pro Filio, ut verbum Domini compleretur. Ego testimonium non dico pro me, sed Pater qui me misit, ipse pro me dicit testimonium (Joan. V). Vox quoque de coelo Patris loquentis auditur, quae testimonium perhibeat de Filio, et Petrum, errore sublato, doceat veritatem: imo in Petro caeteros apostolos. Hic est (inquit) Filius meus charissimus; huic figendum est tabernaculum, huic obtemperandum. Hic est Filius, illi servi sunt, Moyses et Elias. Debent et ipsi vobiscum in penetralibus cordis sui Domino tabernaculum praeparare. Concordat sane hic Evangelii locus cum verbis ipsius Moysi, quibus incarnationi dominicae testimonium ferens aiebat: Prophetam vobis suscitabit Dominus Deus vester de fratribus vestris: eum tanquam meipsum audietis, juxta omnia quae locutus fuerit vobis. Erit autem: Omnis anima quaecunque non audierit prophetam illum, exterminabitur de plebe (Deut. XVIII). Quem ergo Moyses cum venerit in carne, audiendum ab omni anima quae salvari velit praedixit, hunc jam venientem in carne Deus Pater audiendum discipulis ostendit, et suum esse Filium coelesti voce signavit. Et quasi manifestius fidem adventus ejus illis insinuans: Hic vir (inquit) hic est ille, quem Moyses iste vobis saepius in mundo nasciturum promisit. Hujus verbis juxta praeceptum ipsius Moysi et vos auscultate, et omnes veri amatores auscultare jubete. Et notandum quod sicut Domino in Jordane baptizato, sic et in monte clarificato totius sanctae Trinitatis mysterium declaratur. Quia nimirum gloriam ejus quam in baptismo credentes confitemur, in resurrectione videntes collaudabimus. Nec frustra Spiritus sanctus hic in lucida nube, ut alius evangelista commemorat, illic apparebat in columba, quia qui nunc simplici corde fidem quam percepit servat, tunc luce apertae visionis quod crediderat contemplabitur, ipsaque qua illustrabitur in perpetuum gratia protegetur.

Et statim circumspicientes neminem viderunt amplius, nisi Jesum tantum secum. Ubi coepit Filius designari, mox servi discesserunt, ne ad illos paterna vox emissa putaretur. Aliter, cum fieret vox super Filium, inventus est ipse solus, quia cum manifestaverit seipsum electis, erit Deus omnia in omnibus; imo ipse cum suis unus per omnia Christus, id est, caput cum corpore splendebit. Propter quam unitatem alibi dicebat: Et nemo ascendit in coelum, nisi qui descendit de coelo, Filius hominis, qui est in coelo (Joan. III).

And a voice came from the cloud, saying: This is my most beloved Son, hear him. Because they had asked imprudently, therefore they do not deserve the Lord's response; but the Father responds on behalf of the Son, that the word of the Lord might be fulfilled. I do not give testimony for myself, but the Father who sent me, he gives testimony for me (John V). Also a voice from heaven of the Father speaking is heard, which bears testimony concerning the Son, and, error having been removed, teaches the truth to Peter: indeed, in Peter, to the rest of the apostles. This is (he says) my most beloved Son; for him the tabernacle must be fixed, to him obedience must be given. This is the Son; those are servants, Moses and Elijah. They too ought, with you, to prepare a tabernacle for the Lord in the innermost recesses of their heart. Indeed, this passage of the Gospel agrees with the words of Moses himself, in which, bearing testimony to the Lord's incarnation, he said: The Lord your God will raise up for you a Prophet from among your brethren: him you shall hear as myself, according to all that he shall have spoken to you. And it shall be: Every soul that will not have heard that prophet shall be exterminated from among the people (Deut. XVIII). Him therefore whom Moses foretold must be heard, when he should come in the flesh, by every soul that wishes to be saved, this one, now coming in the flesh, God the Father showed to the disciples as one to be heard, and signified by a heavenly voice that he was his own Son. And as though more manifestly instilling in them faith in his coming, he says: This man, this is he, whom this Moses often promised you would be born into the world. Give heed to his words, according to the precept of Moses himself, both you, and command all true lovers of him to give heed. And it must be noted that, just as when the Lord was baptized in the Jordan, so also when he was made resplendent on the mountain, the mystery of the whole holy Trinity is declared. For assuredly, the glory which, believing, we confess in his baptism, we shall, seeing, praise together in the resurrection. Nor was it without reason that the Holy Spirit appeared here in a shining cloud, as another evangelist relates, there in a dove, because he who now with a simple heart keeps the faith which he has received, then in the light of open vision will contemplate what he had believed, and will be protected forever by the very grace by which he will be illumined.

And immediately, looking around, they saw no one anymore, except Jesus only with them. When the Son began to be designated, at once the servants departed, lest the paternal voice, having been uttered, should be thought to be directed to them. Otherwise, when the voice came upon the Son, he alone was found, because when he shall have manifested himself to the elect, God will be all in all; indeed he himself with his own, one Christ through all things, that is, the head with the body, will shine forth. On account of which unity he said elsewhere: And no one has ascended into heaven, except he who descended from heaven, the Son of man, who is in heaven (John III).

Et descendentibus illis de monte, praecepit illis, ne cui quae vidissent narrarent, nisi cum Filius hominis a mortuis resurrexerit. Futuri regni praemeditatio, et gloria triumphantis demonstrata fuerat in monte. Non vult ergo hoc in populis praedicari, ne et incredibile esset pro rei magnitudine, et post tantam gloriam apud animos sequens crux scandalum faceret.

Et interrogabant eum dicentes: Quid ergo dicunt Pharisaei et Scribae quia Eliam oporteat venire primum. Traditio Pharisaeorum est, juxta Malachiam prophetam, qui est novissimus in duodecim, quod Elias veniat ante adventum Salvatoris, et reducat cor patrum ad filios, et filiorum ad patres, et restituat omnia in antiquum statum. Aestimant ergo discipuli transformationem gloriae hanc esse, quam in monte viderant, et dicunt: Si jam venisti in gloria, quomodo praecursor tuus non apparet? Maxime quia Eliam viderant recessisse. Quando autem adjiciunt scribae, et dicunt: quia Eliam oporteat primum venire, primum dicendo ostendunt, quod nisi Elias venerit, non sit secundus Salvatoris adventus.

Qui respondens ait illis: Elias cum venerit, primo restituet omnia. Omnia restituet, utique illa quae propheta praefatus ostendit dicens: Ecce ego mittam vobis Eliam prophetam, antequam veniat dies Domini magnus et horribilis, et convertet cor patrum ad filios, et cor filiorum ad patres eorum (Malach. IV). Restituet et hoc quod morti debet, ac diu vivendo distulit. Quod etiam hic Dominus consequenter intimavit, cum protinus adjunxit:

Et quomodo scriptum est in Filium hominis, ut multa patiatur et contemnatur. Id est quomodo de Christi passione multifarie prophetae multa scripserunt, sic et Elias, cum venerit, multa passurus est, contemnendus ab impiis. Restituet ergo omnia, primo videlicet corda hominum illius aevi, instituendo ad credendum Christo, ac resistendum perfidiae Antichristi; deinde ipse suam animam propter martyrium fidei Christi ponendo. De quo in Apocalypsi plenius mystico sermone narratur.

Sed dico vobis, quia et Elias venit, et fecerunt illi quaecunque voluerunt, sicut scriptum est de eo. Ipse qui venturus est in secundo Salvatoris adventu juxta corporis fidem, nunc per Joannem venit in virtute et spiritu. Fecerunt ei quaecunque voluerunt, hoc est spreverunt, et decollaverunt eum.

And as they were coming down from the mountain, he commanded them to tell no one what they had seen, until the Son of man should have risen from the dead. The foreshadowing of the future kingdom, and the glory of him triumphing, had been shown on the mountain. He does not wish therefore this to be preached among the peoples, lest it should be incredible on account of the greatness of the thing, and lest, after so great a glory, the cross that followed should cause scandal in their minds.

And they asked him, saying: Why then do the Pharisees and Scribes say that Elijah must come first? It is the tradition of the Pharisees, according to the prophet Malachi, who is the last among the twelve, that Elijah is to come before the coming of the Savior, and turn the heart of the fathers to the children, and of the children to the fathers, and restore all things to their former state. The disciples therefore think that this transformation of glory is the one they had seen on the mountain, and they say: If you have already come in glory, how does your forerunner not appear? Especially because they had seen Elijah depart. But when the scribes add, and say: that Elijah must come first, by saying "first" they show that unless Elijah shall have come, there is no second coming of the Savior.

And he answering said to them: Elias, when he comes, will first restore all things. He will restore all things, namely those which the aforementioned Prophet showed, saying: Behold, I will send you Elijah the Prophet, before the great and terrible day of the Lord comes, and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers (Malach. IV). He will also restore this, which he owes to death, and has deferred by living long. This the Lord also consequently intimated here, when he immediately added:

And how it is written of the Son of man, that he should suffer many things and be despised. That is, just as the prophets wrote many things in many ways concerning Christ's passion, so also Elias, when he comes, is to suffer many things, being despised by the impious. He will therefore restore all things: first, namely, the hearts of the men of that age, by instructing them to believe in Christ and to resist the perfidy of Antichrist; then, by laying down his own soul for the martyrdom of the faith of Christ. Concerning whom it is related more fully in the Apocalypse in mystical discourse.

But I say to you, that Elias also has come, and they have done to him whatsoever they would, as it is written of him. He who is to come in the second advent of the Savior according to the reality of the body, now came in power and spirit through John. They did to him whatsoever they would, that is, they despised him, and beheaded him.

Et veniens ad discipulos suos, vidit turbam magnam circa eos, et scribas conquirentes cum illis. Et confestim omnis populus videns eum stupefactus est, et expaverunt. Et accurrentes salutabant eum. Notanda in omnibus locis distantia mentis scribarum et turbae. Erat enim cum discipulis turba, erant et scribae; sed, adveniente Domino, mox omnis turba stupefacta expavit, eumque salutans accurrit. Scribae nihil devotionis, fidei, humilitatis et reverentiae, ei exhibuisse narrantur. Quid autem cum discipulis Domini turbae sive scribae conquirerent, evangelista non dicit. Potest vero (ni fallor) apte intelligi de hoc quaestionem fuisse motam, quare ipsi cum essent discipuli Salvatoris, salvare daemoniacum, qui in medio erat positus, non possent. Quod ex sequentibus Evangelii verbis potest conjici, dum dicitur:

Et interrogavit eos: Quid inter vos conquiritis? Et respondens unus de turba dixit: Magister, attuli filium meum ad te, habentem spiritum mutum; qui ubicunque eum apprehenderit, allidit eum, et spumat, et stridet dentibus, et arescit. Et dixi discipulis tuis ut ejicerent illum, et non potuerunt. Notandum autem quod semper loca rebus congruunt. In monte Dominus orat, transformatur, discipulis arcana suae majestatis aperit. In inferiora descendens turbae occursu excipitur, miserorum fletu pulsatur. Sursum discipulis mysteria regni reserat, deorsum turbis peccata infidelitatis exprobrat. Sursum Patris vocem iis qui sequi se poterant pandit; deorsum spiritus malos ab his qui vexabantur expellit. Qui etiam nunc pro qualitate meritorum aliis ascendere, aliis vero non desistit descendere. Nam carnales adhuc et incipientes, quasi ima petens confortat, docet, castigat. Perfectos autem quorum conversatio in coelis est, sublimius extollendo glorificat, liberius de aeternis instruit, et saepe quae a turbis ne audiri quidem valeant docet. Daemoniacum autem hunc, quem descendens de monte Dominus sanavit, Marcus quidem surdum mutumque, Matthaeus vero lunaticum fuisse commemorat.

And coming to his disciples, he saw a great crowd about them, and the scribes disputing with them. And immediately all the people, seeing him, were amazed, and were afraid. And running to him, they saluted him. In all these passages the difference in disposition between the scribes and the crowd is to be noted. For there was a crowd with the disciples, and there were also scribes; but, at the Lord's coming, immediately all the crowd, being amazed, feared, and running to him saluted him. The scribes are related to have shown him nothing of devotion, faith, humility, and reverence. But what the crowd or the scribes were disputing about with the Lord's disciples, the Evangelist does not say. But it can (unless I am mistaken) fittingly be understood that a question had been raised on this point: why they, though they were disciples of the Savior, could not heal the possessed man who had been placed in their midst. This can be conjectured from the following words of the Gospel, when it is said:

And he asked them: What are you disputing about among yourselves? And one from the crowd answering said: Master, I have brought my son to you, who has a mute spirit; wherever it seizes him, it dashes him down, and he foams, and grinds his teeth, and grows rigid. And I told your disciples to cast it out, and they could not. It should be noted, moreover, that places always correspond to the matters at hand. On the mountain the Lord prays, is transfigured, and opens to the disciples the secrets of his majesty. Descending to the lower places, he is met by the encounter of the crowd, and is assailed by the weeping of the wretched. Above, he unlocks the mysteries of the kingdom to the disciples; below, he reproaches the crowds for the sins of their unbelief. Above, he displays the Father's voice to those who were able to follow him; below, he casts out evil spirits from those who were being vexed. Even now, according to the quality of their merits, he does not cease to ascend for some, and to descend for others. For as regards those who are still carnal and beginners, seeking as it were the lowest places, he strengthens, teaches, and chastises them. But those who are perfect, whose citizenship is in heaven, he glorifies by raising them up to a higher place, instructs more freely concerning eternal things, and often teaches things which the crowds are not even able to hear. Now this demoniac, whom the Lord healed on descending from the mountain, Mark records as deaf and mute, while Matthew records that he was a lunatic.

Significat autem eos de quibus scriptum est: Stultus ut luna mutatur. Qui nunquam in eodem statu permanentes, nunc ad haec, nunc ad illa vitia mutati, crescunt atque decrescunt. Qui muti sunt, non confitendo fidem: surdi, nec ipsum aliquatenus veritatis audiendo sermonem. Spumant autem cum stultitia tabescunt. Stultorum namque et languentium atque hebetum est spumas salivarum ex ore dimittere. Strident dentibus, cum iracundiae furore flammescunt. Arescunt, cum otio torpente languescunt, et, nulla virtutis industria confortati, enerviter vivunt. Quod autem ait: Et dixi discipulis tuis ut ejicerent illum, et non potuerunt, latenter apostolos accusat, cum impossibilitas curandi interdum non ad imbecillitatem curantium, sed ad eorum qui curandi sunt fidem referatur, dicente Domino: Fiat tibi secundum fidem tuam (Matth. II).

Qui respondens eis dixit: O generatio incredula, quandiu apud vos ero, quandiu vos patiar? Non quod taedio superatus sit, mansuetus ac mitis, qui non aperuit sicut agnus coram tondente os suum, nec in verba furoris erupit, sed quo in similitudinem medici, si aegrotum videat contra sua praecepta se gerere, dicat: Usquequo accedam ad domum tuam? quousque artis meae perdam industriam, me aliquid jubente et te aliud perpetrante? In tantum autem non est iratus homini sed vitio, et per unum hominem Judaeos arguit infidelitatis, ut statim intulerit:

Afferte illum ad me. Et attulerunt eum. Et cum vidisset illum, statim spiritus conturbavit eum, et elisus in terram volutabatur spumans. Allatum Domino puerum spiritus conturbat et elidit, quia saepe dum converti ad Dominum post peccata conamur, majoribus novisque antiqui hostis pulsamur insidiis. Quod ob id utique callidus facit adversarius, ut vel odium virtutis incutiat, vel expulsionis suae vindicet injuriam. Hinc est enim (ut de specie transeamus ad genus) quod Ecclesiae sanctae primordiis tot gravissima inferebat certamina persecutionum, quod suo regno dolebat subito animarum illata fuisse dispendia.

Et interrogavit patrem ejus: Quantum temporis est, ex quo hoc ei accidit. At ille ait: Ab infantia. Et frequenter eum et in ignem, et in aquas misit, ut eum perderet. Erubescat Julianus, qui dicere audet omnes homines absque ulla peccati contagione nasci in carne, tamque innocentes per omnia quam fuit Adam quando creatus est. Quid enim habuit iste puer, ut ab infantia daemonio vexaretur acerbissimo, si non ullo originalis peccati vinculo tenebatur, quem constat nullum adhuc proprium potuisse habere peccatum?

This signifies those of whom it is written: The fool changes like the moon. Never remaining in the same state, but changed now to these vices, now to those, they grow and diminish. They are mute, in not confessing the faith; deaf, in not hearing even in some measure the word of truth. They foam, moreover, when they waste away with folly. For it belongs to the foolish, the languid, and the dull to let the foam of spittle fall from their mouth. They grind their teeth when they blaze with the fury of anger. They grow rigid when they languish in sluggish idleness, and, strengthened by no exertion of virtue, live enervated lives. But when he says: And I told your disciples to cast it out, and they could not, he covertly accuses the apostles, since the impossibility of healing is sometimes to be referred not to the weakness of those who heal, but to the faith of those who are to be healed, the Lord saying: Be it done unto you according to your faith (Matth. II).

He, answering them, said: O unbelieving generation, how long shall I be with you, how long shall I bear with you? Not that he, meek and gentle, who did not open his mouth like a lamb before the shearer, nor broke out into words of fury, was overcome by weariness; but rather in the likeness of a physician, who, if he sees a sick man acting contrary to his prescriptions, might say: How long shall I come to your house? How long shall I waste the exertion of my art, while I command one thing and you do another? But he was so far from being angry at the man rather than at the vice, and, through one man, reproving the Jews for unbelief, that he immediately added:

Bring him to me. And they brought him. And when he had seen him, immediately the spirit convulsed him; and being dashed to the ground, he rolled about foaming. The spirit convulses and dashes down the boy brought to the Lord, because often, while we strive to be converted to the Lord after our sins, we are assailed by greater and new snares of the ancient enemy. The crafty adversary does this precisely so that he may either instill hatred of virtue, or avenge the injury of his own expulsion. Hence it is (to pass from the particular to the general) that he brought so many most grievous conflicts of persecution upon the beginnings of the holy Church, because he grieved that sudden losses of souls had been inflicted upon his kingdom.

And he asked his father: How long is it since this happened to him? And he said: From infancy. And he has often cast him both into fire and into water, to destroy him. Let Julian blush, who dares to say that all men are born in the flesh without any contagion of sin, and as innocent in every respect as Adam was when he was created. For what did this boy have, that from infancy he should be vexed by a most bitter demon, if he was not held by any bond of original sin, since it is certain that he could not yet have had any sin of his own?

Confiteatur Catholicus, quia nemo immunis a noxa primae praevaricationis nascitur, et invocet gratiam Dei, qua liberetur de corpore mortis per Jesum Christum Dominum nostrum. Intelligat scriba doctus in regno coelorum, in hoc daemoniaco a Domino curato salvationem omnium fidelium esse designatam, qui originalis culpae reatu astricti veniunt in mundum, nec nisi unius Redemptoris Jesu Christi fide sunt et gratia salvandi. Quod autem dictum est: Et frequenter eum et in ignem et in aquas misit, maxima humanae vecordiae facinora designat. Ignis namque ardor ad fervorem iracundiae referendus est. Aqua ad voluptates carnis, quae dissolvere mentem per delicias solent. Vel certe in ignem fertur daemoniacus, quo adulterantium corda succensa sunt, et in aquas quae solent extinguere charitatem.

Sed si quid potest, adjuva nos, misertus nostri. Jesus autem ait illi: Si potes credere, omnia possibilia credenti. Aptum Dominus responsum reddit petenti. Ipse enim ait: Si quid potes, adjuva nos. Et Dominus: Si potes, inquit, credere, possum vos misertus adjuvare, quia fides non ficta omnia quae salubriter petit, impetrare meretur. Cui contra leprosus qui fideliter clamabat: Domine, si vis, potes me mundare (Luc. V), congruum suae fidei accepit responsum: Volo, mundare (Ibid.).

Et continuo exclamans pater pueri cum lacrymis aiebat: Credo, Domine, adjuva incredulitatem meam. Nemo repente fit summus: sed in bona conversatione a minimis quisque inchoat, ut ad magna perveniat. Alia namque sunt virtutis exordia, aliud profectus, aliud perfectio. Si enim et ipsa fides ad perfectionem suam non quibusdam gradibus duceretur: iste interrogatus an crederet, non responderet, Credo, Domine, adjuva incredulitatem meam. Si enim credebat, cur incredulitatem dicebat? Si vero incredulitatem habere se noverat, quomodo credebat? Sed quia per occultam inspirationem gratiae meritorum suorum gradibus fides crescit: uno eodemque tempore is qui necdum perfecte crediderat, simul et credebat, et incredulus erat.

Et cum videret Jesus concurrentem turbam, commitatus est spiritui immundo, dicens illi: Surde et mute spiritus, ego tibi praecipio, exi ab eo, et amplius ne introeas in eum. Comminatio Domini, divini est virtus imperii. Non autem puero qui vim patiebatur, sed daemoni qui inferebat comminatus est. Quia qui peccantem emendare desiderat, vitium utique increpando et exsecrando debet exterminare, sed hominem amando refovere. Bene autem Dominus qui spiritum immundum pellit ab homine, simul ne amplius in eum ingrediatur imperat.

Let the Catholic confess that no one is born free from the harm of the first transgression, and let him invoke the grace of God, by which he may be freed from the body of this death through Jesus Christ our Lord. Let the scribe instructed in the kingdom of heaven understand that in this demoniac healed by the Lord the salvation of all the faithful is signified, who come into the world bound by the guilt of original fault, and who are to be saved only by the faith and grace of the one Redeemer, Jesus Christ. But what is said: And he has often cast him both into fire and into water, signifies the greatest crimes of human madness. For the burning of fire is to be referred to the fervor of wrath. Water to the pleasures of the flesh, which are wont to dissolve the mind through delights. Or certainly the demoniac is cast into the fire by which the hearts of adulterers are inflamed, and into the waters which are wont to extinguish charity.

But if you can do anything, help us, having compassion on us. But Jesus said to him: If you can believe, all things are possible to one who believes. The Lord gives a fitting answer to the one asking. For he himself said: If you can do anything, help us. And the Lord says: If you can believe, I can, having compassion, help you, because unfeigned faith deserves to obtain all that it salutarily asks. In contrast to him, the leper who faithfully cried out: Lord, if you will, you can make me clean (Luc. V), received an answer fitting to his faith: I will, be made clean (Ibid.).

And immediately the father of the boy, crying out with tears, said: I believe, Lord, help my unbelief. No one suddenly becomes the greatest, but in a good manner of life each one begins from the smallest things, that he may arrive at great things. For the beginnings of virtue are one thing, progress another, and perfection another. For if faith itself were not led to its perfection by certain degrees, this man, when asked whether he believed, would not have answered: I believe, Lord, help my unbelief. For if he believed, why did he speak of unbelief? But if he knew that he had unbelief, how did he believe? But because through the hidden inspiration of grace faith grows by the degrees of its own merits, at one and the same time he who had not yet believed perfectly both believed and was unbelieving.

And when Jesus saw the crowd running together, he rebuked the unclean spirit, saying to it: Deaf and dumb spirit, I command you, come out of him, and enter no more into him. The rebuke of the Lord is the power of a divine command. But he rebuked not the boy who was suffering violence, but the demon who was inflicting it. For he who desires to correct the one who sins must indeed exterminate the vice by rebuking and cursing it, but cherish the man by loving him. The Lord rightly, in driving the unclean spirit from the man, at the same time commands that it should not enter him again.

Quia ille veraciter a daemoniaca dominatione liberatur, qui ad peccata a quibus semel poenitendo mundatus est, vitat male vivendo reverti.

Et exclamans et multum discerpens eum, exiit ab eo. Exiturus ab homine spiritus immundus discerpit eum, ac furenti clamore terruit intuentes. Quia plerumque diabolus dum de corde expellitur, acriores in eo tentationes generat quam prius excitaverat, quando hoc quietus possidebat.

Et factus est sicut mortuus; ita ut multi dicerent, quia mortuus est. Jesus autem tenens manum ejus, elevavit illum et surrexit. Quem hostis impius jam fugere compulsus stravit, ac mortuo similem reddidit, hunc pius Salvator miti suae dexterae tactus levavit. Qui sicut verum se esse Deum potentia salvandi docuit, ita etiam veram se habuisse carnis naturam more tactus humani declaravit. Negat namque Manichaeus insanus veraciter eum carne indutum fuisse: sed ipse cum tot languentes suo tactu erexit, mundavit, illuminavit, haeresim illius et antequam nata esset damnavit.

Et cum introisset in domum, discipuli ejus secreto interrogabant eum: Quare nos non potuimus ejicere eum? Et dixit illis: Hoc genus in nullo potest exire, nisi in oratione et jejunio. Dum docet apostolos quomodo daemon nequissimus debeat expelli, omnes instituit ad vitam, ut scilicet noverimus gravissima quaeque vel immundorum spirituum vel hominum tentamenta, jejuniis et orationibus esse superanda. Iram quoque Domini cum in ultionem nostrorum scelerum fuerit accensa, hoc remedio singulari posse placari. Jejunium autem generale est non solum ab escis, sed et a cunctis illecebris abstinere carnalibus, imo ab omnibus vitiorum se continere passionibus. Sic et oratio generalis non in verbis solum est, quibus divinam clementiam invocamus, verum etiam in omnibus quae in obsequium nostri conditoris fidei devotione gerimus, teste apostolo qui ait: Semper gaudentes, sine intermissione orate (I Thess. V). Quomodo enim quis omnibus horis atque momentis sine intermissione Deum potest invocare sermonibus? Sed tunc sine intermissione oramus, cum ea solum opera gerimus quae nos pietati nostri commendent auctoris. Quo nimirum jejunio, et qua oratione, juvante Domino, cunctas antiqui hostis debellabimus ac propulsabimus insidias.

CAPUT IX.

For he is truly freed from demonic domination who avoids returning by evil living to the sins from which he was once cleansed by repenting.

And crying out and tearing him greatly, he went out of him. The unclean spirit, about to go out from the man, tore him, and terrified the onlookers with a raging cry. For very often, while the devil is being expelled from the heart, he generates fiercer temptations in it than he had previously aroused, when he possessed it quietly.

And he became as one dead, so that many said, He is dead. But Jesus, taking his hand, lifted him up, and he arose. Him whom the impious enemy, already compelled to flee, had cast down and rendered like one dead, him the merciful Savior raised up by the gentle touch of his right hand. As he taught by the power of saving that he was truly God, so also he declared by the manner of a human touch that he had a true nature of flesh. For the insane Manichean denies that he was truly clothed with flesh; but he himself, when he raised up, cleansed, and enlightened so many sick persons by his touch, condemned that man's heresy even before it was born.

And when he had entered the house, his disciples asked him privately: Why could we not cast him out? And he said to them: This kind can come out by nothing, except by prayer and fasting. While he teaches the apostles how the most wicked demon ought to be expelled, he instructs all unto life, namely that we may know that the gravest temptations, whether of unclean spirits or of men, are to be overcome by fasting and prayers. Also that the wrath of the Lord, when it has been kindled for the avenging of our crimes, can be appeased by this singular remedy. Now general fasting is to abstain not only from foods, but also from all carnal enticements, nay rather to restrain oneself from all the passions of vices. Thus too general prayer consists not only in the words by which we invoke the divine clemency, but also in all the things which we do in obedience to our Creator with the devotion of faith, as the apostle testifies, who says: Rejoicing always, pray without ceasing (I Thess. V). For how can anyone invoke God with words at every hour and moment without ceasing? But we pray without ceasing then, when we perform only those works which commend us to the piety of our Author. By which fasting, indeed, and by which prayer, with the Lord's help, we shall vanquish and drive back all the snares of the ancient enemy.

CHAPTER IX.

Et inde profecti praetergrediebantur Galilaeam, nec volebat quemquam scire. Docebat autem discipulos suos, et dicebat illis: Quoniam Filius hominis tradetur in manus hominum et occident eum. Et occisus tertia die resurget. Semper prosperis miscet tristia, ut cum repente venerint, non terreant apostolos, sed a praemeditatis ferantur animis. Si enim contristat eos quod occidendus est, debet laetificare quod die tertio resurrecturus est.

At ignorabant verbum istud, et timebant interrogare eum. Haec ignoratio discipulorum, non tam de tarditate ingenii eorum quam de amore nascitur Salvatoris, qui carnales adhuc et mysterii crucis ignari, quem Deum verum cognoverant, moriturum credere nequibant. Et quia per figuras eum saepe loquentem audire solebant, horrentes eventum mortis ejus, etiam in eis quae de sua traditione et passione aperte loquebatur, figurate aliud significari volebant.

Et venerunt Capharnaum. Qui cum domi essent, interrogabat eos. Quid in via tractabatis? At illi tacebant. Si quidem inter se in via disputaverant quis esset illorum major. Inde orta videtur disputatio discipulorum de primatu, quia viderant Petrum, Jacobum et Joannem seorsum ductos in montem, secretumque eis ibi aliquod esse creditum. Sed et Petro superius juxta quod Matthaeus narrat, claves regni coelorum promissas, Ecclesiamque Domini super petram fidei a qua ipse nomen acceperat, aedificandam esse. Querebantur ergo vel ipsos tres caeteris, vel omnibus apostolis Petrum esse praelatum.

Et residens vocavit duodecim, et ait illis: Si quis vult primus esse inter vos, erit omnium novissimus et omnium minister. Et accipiens puerum statuit eum in medio eorum. Quem complexus esset, ait illis: Quisquis unum ex hujusmodi pueris receperit in nomine meo, me recipit. Videns cogitationes discipulorum Dominus curat desiderium gloriae, humilitatis contentione sanare, primatumque non esse quaerendum: et prius simplici humilitatis commonet imperio, et mox puerilis innocentiae docet exemplo. Quod enim ait: Quisquis unum ex hujusmodi pueris receperit in nomine meo, me recipit; vel simpliciter pauperes Christi, ab his qui velint esse majores, pro ejus ostendit honore recipiendos, vel certe malitia parvulos ipsos esse suadet, ut instar aetatis parvulae simplicitatem sine arrogantia, charitatem sine invidia, devotionem sine iracundia conservent.

And departing from there, they passed through Galilee, and he did not want anyone to know it. For he was teaching his disciples, and saying to them: That the Son of man will be delivered into the hands of men, and they will kill him. And having been killed, he will rise on the third day. He always mingles sorrows with prosperous things, so that when they suddenly come, they may not terrify the apostles, but may be borne with minds already forewarned. For if it saddens them that he is to be killed, it ought to gladden them that on the third day he is to rise.

But they did not understand this word, and they were afraid to ask him. This ignorance of the disciples arises not so much from the slowness of their understanding as from love of the Savior, for, being still carnal and ignorant of the mystery of the cross, they could not believe that he whom they had known to be true God was to die. And because they were accustomed to hear him often speaking in figures, shuddering at the outcome of his death, even in those things which he spoke openly concerning his betrayal and passion, they wished something else to be signified figuratively.

And they came to Capernaum. And when they were in the house, he questioned them. What were you discussing on the way? But they were silent. For indeed on the way they had disputed among themselves who among them was the greater. From this seems to have arisen the disciples' dispute about primacy, because they had seen Peter, James, and John led apart onto the mountain, and that some secret thing had been entrusted to them there. But also earlier, according to what Matthew relates, the keys of the kingdom of heaven had been promised to Peter, and that the Church of the Lord was to be built upon the rock of faith from which he himself had received his name. They complained, therefore, either that those three had been set above the rest, or that Peter had been preferred above all the apostles.

And sitting down, he called the twelve, and said to them: If anyone wishes to be first among you, he shall be last of all and servant of all. And taking a child, he set him in the midst of them. And having embraced him, he said to them: Whoever receives one of such children in my name, receives me. Seeing the thoughts of the disciples, the Lord takes care to heal the desire for glory by the striving of humility, and that primacy is not to be sought: and first he admonishes them with the simple command of humility, and then he teaches by the example of childlike innocence. For when he says: Whoever receives one of such children in my name, receives me; he shows either simply that the poor of Christ are to be received, for his honor, by those who wish to be greater, or indeed he urges that they themselves be children in malice, so that, after the manner of tender age, they may keep simplicity without arrogance, charity without envy, devotion without anger.

Quod autem complectitur puerum, significat humiles suo dignos esse complexu ac dilectione, talesque cum impleverint quod praecepit: Discite a me, quia mitis sum et humilis corde (Matth. XI), jure posse gloriari ac dicere: Laeva ejus sub capite meo, et dextera ejus amplexabitur me (Cant. II). Bene autem cum dixisset, Quisquis unum ex hujusmodi pueris receperit, addidit: in nomine meo, ut videlicet formam virtutis, quam natura duce puer observat, ipsi pro nomine Christi, juvante rationis industria, sequantur. Sed quia se in pueris recipi docebat, videlicet quasi caput in membris suis, ne putaretur hoc esse solum quod videbatur, adjunxit atque ait:

Et quicunque me susceperit, non me suscipit, sed eum qui me misit. Talem se utique ac tantum credi volens qualis et quantus est Pater. Usque adeo enim, inquit, nihil distat inter me et eum, ut qui me receperit, recipiat et eum qui misit me.

Respondit illi Joannes dicens: Magister, vidimus quemdam in nomine tuo ejicientem daemonia, qui non sequitur nos, et prohibuimus eum. Joannes praecipua devotione Dominum amans, ideoque redamari dignus, excludendum beneficio putavit eum qui non utatur officio, sed docetur neminem a bono quod ex parte habet arcendum, sed ad hoc potius, quod nondum habet, esse provocandum. Nam sequitur: Jesus autem ait: Nolite prohibere eum; nemo est enim qui faciat virtutem in nomine meo, et possit cito male loqui de me. Qui enim non est adversum vos, pro vobis est. Hac doctus sententia dicit Apostolus: Sed sive occasione, sive veritate Christus annuntietur, et in hoc gaudeo, sed et gaudebo (Philip. I). Sed licet ille gaudeat, etiam de his qui Christum annuntiant non sincere, et tales aliquando in nomine Christi signa facientes ob aliorum salutem censeantur non esse prohibendi; non tamen ipsis per talia signa, secura sua conscientia redditur, quin potius in illa die cum dixerint: Domine, Domine, nonne in nomine tuo prophetavimus, et in nomine tuo daemonia ejecimus, et in tuo nomine virtutes multas fecimus (Matth. VII)? Responsum accipient: Quia nunquam novi vos; discedite a me, omnes qui operamini iniquitatem (Ibid.). Itaque in haereticis ac malis catholicis non sacramenta communia, in quibus nobiscum sunt, et adversum nos non sunt, sed divisiones pacis veritati contrarias, qua adversum nos sunt, et Dominum non sequuntur nobiscum, detestari et prohibere debemus.

But the fact that he embraces the child signifies that the humble are worthy of his embrace and love, and that such, when they have fulfilled what he commanded: Learn from me, for I am meek and humble of heart (Matth. XI), can rightly glory and say: His left hand is under my head, and his right hand shall embrace me (Cant. II). But fittingly, when he had said, Whoever receives one of such children, he added: in my name, so that, namely, the form of virtue which a child observes under the guidance of nature, they themselves might follow for the sake of the name of Christ, with the aid of the exercise of reason. But because he taught that he himself was received in the children, namely as the head in his members, lest it be thought that this was only what it appeared to be, he added and said:

And whoever receives me, does not receive me, but him who sent me. Wishing himself indeed to be believed such and so great as the Father is. For to such a degree, he says, there is no difference between me and him, that whoever has received me, receives also him who sent me.

John answered him and said: "Master, we saw someone casting out demons in your name, who does not follow us, and we forbade him." John, loving the Lord with especial devotion, and therefore worthy to be loved in return, thought that one who did not share in his office ought to be excluded from the benefit; but he is taught that no one is to be kept back from the good that he possesses in part, but rather is to be summoned on to that which he does not yet possess. For it follows: "But Jesus said: Do not forbid him; for there is no one who works a miracle in my name and can soon after speak evil of me." For he who is not against you is for you. Taught by this saying, the Apostle says: "But whether by occasion, or by truth, Christ is proclaimed, and in this I rejoice, yes, and will rejoice" (Philip. I). But although he rejoices even over those who proclaim Christ insincerely, and although such persons, at times working signs in the name of Christ for the salvation of others, are judged not to be forbidden, nevertheless their conscience is not thereby rendered secure through such signs, but rather on that day, when they shall say: "Lord, Lord, have we not prophesied in your name, and in your name cast out demons, and in your name done many mighty works?" (Matth. VII) They shall receive the answer: "I never knew you; depart from me, all you who work iniquity" (Ibid.). Therefore, in heretics and evil Catholics, we ought to detest and forbid not the sacraments common to us, in which they are with us and are not against us, but the divisions from peace that are contrary to the truth, in which they are against us and do not follow the Lord with us.

Quisquis enim potum dederit vobis calicem aquae frigidae in nomine meo, quia christi estis, amen dico vobis, non perdet mercedem suam (Psal. CXL). Legimus in propheta David: Ad excusandas excusationes in peccatis, quod multi peccatorum suorum quasi justas praetendebant occasiones, ut quod voluntate delinquunt, videantur necessitate peccare. Dominus scrutator cordis et renum, qui futuras cogitationes in singulis contuetur, dixerat: Quisquis unum parvulum receperit in nomine meo, me recipit. Poterat aliquis causari et dicere: Paupertate prohibeor, tenuitas me retinet, ut hospitalis esse non possim. Et hanc excusationem levissimo praecepto diluit, ut calicem aquae, et hunc frigidae, juxta Matthaeum, toto animo porrigamus. Frigidae, inquit, aquae, non calidae, ne et in calida paupertatis et penuriae lignorum occasio quaereretur. Tale quid et Apostolus ad Galatas praecipit, Communicetis qui catechizatur ei qui se catechizat, in omnibus bonis (Gal. VI). Et discipulos ad magistrorum refrigeria cohortatur. Et quia poterat quilibet obtendere paupertatem, et praeceptum eludere, priusquam illud proponat, imminentem solvit quaestionem dicens: Nolite errare; Deus non irridetur. Quae enim seminaverit homo, haec et metet (Ibid.).

Et quisquis scandalizaverit unum ex his pusillis credentibus in me, bonum est ei magis si circumdaretur mola asinaria collo ejus, et in mare mitteretur. Quanquam haec generalis possit esse sententia adversum omnes qui aliquem scandalizant, tamen juxta consequentiam sermonis, etiam contra apostolos dictum intelligi potest, qui inter se disputantes, quis esset illorum major, videbantur invicem de dignitate contendere. Et si in hoc vitio permansissent, poterant eos quos ad fidem vocabant, per suum scandalum perdere, dum Apostolos viderent inter se de honore pugnare. Quod autem dixit: Bonum est ei magis si circumdaretur mola asinaria collo ejus, secundum ritum provinciae loquitur, quo majorum criminum apud veteres Judaeos poena fuerit, ut in profundum ligato saxo demergerentur. Et revera melius est innoxium, poena quamvis atrocissima temporali, tamen vitam finire corpoream, quam laedendo fratrem, mortem animae mereri perpetuam. Recte autem qui scandalizari potest, pusillus appellatur. Qui enim magnus est, quaecunque viderit, quaecunque passus fuerit, non declinat a fide. Qui autem pusillus est animo et parvus, occasiones quaerit quomodo scandalizetur.

For whoever gives you a cup of cold water to drink in my name, because you belong to Christ, amen I say to you, he shall not lose his reward (Psal. CXL). We read in the prophet David: "To excuse excuses in sins," because many put forward, as it were, just occasions for their sins, so that what they commit by will they might seem to sin by necessity. The Lord, the searcher of hearts and reins, who beholds the future thoughts in each one, had said: "Whoever receives one little child in my name, receives me." Someone might make excuse and say: "I am hindered by poverty; my slender means hold me back, so that I cannot be hospitable." And he dissolves this excuse by a very light precept, that we should offer a cup of water, and that of cold water, according to Matthew, with a whole heart. Of cold water, he says, not warm, lest even in warm water an occasion of poverty and lack of firewood be sought. Something similar the Apostle also commands to the Galatians: "Let him who is catechized share with him who catechizes in all good things" (Gal. VI). And he exhorts disciples to the refreshment of their teachers. And because anyone could plead poverty and evade the precept, before he sets it forth he resolves the impending question, saying: "Do not err; God is not mocked." For whatever a man shall sow, that also shall he reap (Ibid.).

And whoever shall scandalize one of these little ones who believe in me, it is better for him if a millstone were hung about his neck, and he were cast into the sea. Although this may be a general saying against all who scandalize anyone, yet according to the sequence of the discourse, it can also be understood as spoken against the apostles, who, disputing among themselves as to which of them was the greater, seemed to be contending with one another about rank. And if they had persisted in this vice, they could, by their own scandal, have destroyed those whom they were calling to the faith, while these saw the apostles fighting among themselves over honor. But when he said: It is better for him if a millstone were hung about his neck, he speaks according to the custom of the province, whereby among the ancient Jews the punishment for greater crimes was that men be plunged into the deep with a stone tied to them. And indeed it is better for an innocent man, though by a most cruel temporal punishment, to end his bodily life, than by injuring a brother to merit the perpetual death of the soul. Rightly, moreover, he who can be scandalized is called little. For he who is great, whatever he may see, whatever he may suffer, does not turn away from the faith. But he who is small and little in spirit seeks occasions by which to be scandalized.

Propterea denique oportet nos maxime iis consulere, qui parvi sunt in fide, ne occasione nostri offendantur, et recedant a fide, ac decidant a salute. Notandum sane, quod in nostro bono opere, aliquando cavendum est scandalum proximi: aliquando vero pro nihilo contemnendum. In quantum enim sine peccato possumus vitare proximorum scandalum, debemus. Si autem de veritate scandalum oritur, utilius permittitur scandalum nasci, quam veritas relinquatur. Item per molam asinariam, saecularis vitae circuitus ac labor exprimitur, et per profundum maris, extrema damnatio designatur. Qui ergo ad sanctitatis speciem deductus, vel verbo caeteros destruit, vel exemplo; melius profecto erat ut hunc ad mortem sub exteriori habitu terrena acta constringerent, quam sacra officia in culpa caeteris imitabilem demonstrarent. Quia nimirum si solus caderet, utcunque hunc tolerabilior inferni poena cruciaret.

Et si scandalizaverit te manus tua, abscinde illam. Bonum est tibi debilem introire in vitam, quam duas manus habentem ire in gehennam, in ignem inexstinguibilem. Quia supra docuerat, ne scandalizemus eos qui credunt in eum, nunc consequenter admonet quantum cavere debeamus eos qui scandalizare nos, id est, verbo vel exemplo suo ad ruinam peccati propellere certant. Manum quippe nostram appellat necessarium amicum, cujus opere atque auxilio quotidiano opus habemus. Sed talis si nos laedere in causa animae voluerit, excludendus est a nostra societate, ne si cum perdito in hac vita partem habere voluerimus, simul in futura cum illo pereamus. Quod aut subditur:

Ubi vermis eorum non moritur, et ignis non exstinguetur. In verme putredinem gehennae, sicut in igne ardorem designat, sive vermis dicit seram scelerum poenitudinem, quae nunquam in tormentis conscientiam afflictorum mordere cessabit: ut ignis sit poena extrinsecus saeviens, vermis dolor interius accusans.

Et si pes tuus scandalizat te, amputa illum. Bonum est tibi claudum introire in vitam aeternam, quam duos pedes habentem mitti in gehennam ignis inexstinguibilis, etc. In pede sicut et in manu charos, inemendabiles docet alienandos a nobis, ne per immunditiam eorum quos castigare nequimus, et ipsi polluti pereamus. Sed manus propter opus necessarium nobis, pes sunt dicti tales propter ministerium discursusque in nostris usibus accommodos.

For this reason, finally, we must take care especially for those who are little in faith, lest they be offended by an occasion given by us, and withdraw from the faith, and fall away from salvation. It should indeed be noted that in our good work, sometimes the scandal of our neighbor must be avoided, but sometimes it must be counted as nothing and despised. For insofar as we can avoid the scandal of our neighbors without sin, we ought to do so. But if scandal arises from the truth, it is more useful to permit scandal to arise than to abandon the truth. Likewise, by the millstone is expressed the circuit and labor of secular life, and by the depth of the sea is signified the extreme damnation. He, therefore, who, having been brought to an appearance of holiness, destroys others either by word or by example, it would truly have been better that earthly deeds, under an outward habit, bind him unto death, than that sacred offices should show him, in his guilt, as one to be imitated by others. For assuredly, if he alone were to fall, a somewhat more tolerable punishment of hell would torment him.

And if your hand shall scandalize you, cut it off. It is better for you to enter into life maimed, than having two hands to go into hell, into the unquenchable fire. Because he had taught above that we should not scandalize those who believe in him, now consequently he warns how much we ought to beware of those who strive to scandalize us, that is, to drive us by their word or example to the ruin of sin. For he calls our hand a necessary friend, whose work and help we have daily need of. But if such a one should wish to harm us in a matter touching the soul, he must be excluded from our fellowship, lest, if we should wish to have a part with one who is lost in this life, we should likewise perish with him in the life to come. What, moreover, is added:

Where their worm does not die, and the fire is not quenched. By the worm he designates the corruption of hell, as by the fire the burning; or the worm signifies the late repentance for crimes, which in the torments will never cease to gnaw the conscience of the afflicted, so that the fire may be the punishment raging from without, and the worm the pain accusing from within.

And if your foot scandalizes you, cut it off. It is better for you to enter into eternal life lame, than having two feet to be cast into the hell of unquenchable fire, etc. By the foot, as also by the hand, he teaches that dear ones who cannot be corrected must be estranged from us, lest, through the uncleanness of those whom we are unable to chastise, we ourselves also, being polluted, should perish. But such are called hand on account of the work necessary to us, and foot on account of the service and errands suited to our uses.

Quod si oculus tuus scandalizat te, ejice eum. Bonum est tibi luscum introire in regnum Dei, quam duos oculos habentem mitti in gehennam ignis. In oculo quoque propter scandalum eruendo, iidem nostri carnaliter amici, spiritaliter vero adversarii designantur. Sed cum nos eorum consultu ac provisione opus habemus, illi vero consilio nos pravo decipere, atque in iter erroris deflectere quaerunt, penitus nobis eorum omittenda est societas. Scandalum quippe sermo Graecus est, quod nos offendiculum, vel ruinam et impacti pedis dicere possumus. Quidam, scandalum Graece, Latine scrupulum dicunt. Ille ergo scandalizat fratrem, qui ei dicto factove minus recto occasionem ruinae dederit. Potest et simpliciter dici: Si quis ita necessarius nobis esse videtur, ut manus, pes, et oculus, utilis videlicet atque sollicitus et acutus ad perspiciendum, scandalum autem nobis facit, et per dissonantiam morum nos trahit in gehennam, ne sic quidem temporalibus ejus commodis cum periculo animarum nostrarum uti ac refoveri debemus. Quia vero Dominus tertio mentionem vermis et ignis fecit aeterni, restat dicere quomodo fetorem vermis, et ignis valeamus evitare tormentum. Sequitur:

Omnis enim igne satietur, et omnis victima sale salietur. Fetor quippe vermium de corruptione solet nasci carnis et sanguinis. Ideoque caro recens sale conditur, ut exsiccato humore sanguineo vermescere nequeant. Caro ergo et sanguis vermes creant, quia delectatio carnalis, cui condimentum continentiae non resistit, poenam luxuriosis generat aeternam. Cujus fetorem quisquis vitare desiderat, et corpus sale continentiae, et mentem studeat condimento sapientiae ab erroris et vitiorum labe constringere. Mire autem dictum est: Omnis enim igne salietur. Quod enim sale salitur, vermis putredinem arcet. Quod vero igne salitur, id est, ignibus sale aspersis conditur, non solum omnem vermium contagionem longe abigit, sed ipsam quoque quae ita salitur carnem consumit. Quod in hostiis quae in altari cremabantur, fieri solere divinae legis scita declarant, ubi in omni victima et sacrificio sal offerri praeceptum est. Sal ergo dulcedinem sapientiae, ignis Spiritus sancti gratiam designat. Et omnis igne salietur, quia omnis electus, sapientia debet spiritali a corruptione concupiscentiae carnalis expurgari, ut victima divinis altaribus apta possit effici. Unde bene, cum dixisset, Omnis enim igne salietur, addidit: Et omnis victima sale salietur. Ille etenim veraciter victima Domini existit qui suum corpus et animam a vitiis emundando per amorem sancti Spiritus Deo consecrat.

But if thy eye scandalize thee, cast it out. It is better for thee to enter the kingdom of God with one eye, than having two eyes to be cast into the gehenna of fire. In the eye also, which is to be plucked out on account of scandal, those same persons are designated who are our friends according to the flesh, but our adversaries according to the spirit. But whereas we have need of their counsel and foresight, yet they seek to deceive us by depraved counsel, and to turn us aside into the path of error, their fellowship must be utterly abandoned by us. For 'scandalum' is indeed a Greek word, which we can render as 'stumbling-block', or 'ruin and the striking of the foot'. Some say that 'scandalum' in Greek is 'scrupulus' in Latin. He, therefore, scandalizes his brother who, by a word or deed not entirely upright, gives him occasion for ruin. It can also simply be said: if someone seems to us as necessary as a hand, a foot, or an eye —that is, useful, attentive, and keen in perceiving—but gives us scandal, and through the discord of his conduct draws us into gehenna, not even so ought we to make use of his temporal advantages or be comforted by them, with peril to our souls. But since the Lord made mention a third time of the worm and of the eternal fire, it remains to say how we may be able to avoid the stench of the worm and the torment of the fire. There follows:

For everyone shall be salted with fire, and every victim shall be salted with salt. For the stench of worms is wont to arise from the corruption of flesh and blood. And therefore fresh flesh is seasoned with salt, so that, once the sanguine moisture has been dried up, it cannot breed worms. Flesh and blood, then, engender worms, because carnal delight, to which the seasoning of continence offers no resistance, generates eternal punishment for the licentious. Whoever desires to avoid its stench should strive to bind both his body with the salt of continence and his mind with the seasoning of wisdom, against the stain of error and of vices. Now it is wondrously said: For everyone shall be salted with fire. For that which is salted with salt keeps off the rot of worms. But what is salted with fire, that is, seasoned by fires upon which salt has been sprinkled, not only drives far away every contagion of worms, but also consumes the very flesh that is thus salted. The statutes of the divine law declare that this was wont to be done with the victims that were burned upon the altar, where it was commanded that salt be offered in every victim and sacrifice. Salt, then, signifies the sweetness of wisdom, and fire the grace of the Holy Spirit. And everyone shall be salted with fire, because every elect one must be purged by spiritual wisdom from the corruption of carnal concupiscence, so that he may be able to become a victim fit for the divine altars. Whence, having rightly said, For everyone shall be salted with fire, he added: And every victim shall be salted with salt. For he truly exists as a victim of the Lord who, by cleansing his body and soul from vices through the love of the Holy Spirit, consecrates them to God.

Nec solum victima talis sale aspergitur, sed et igni consumitur, quando non peccati tantum contagio pellitur, sed ab electorum mente ipsa etiam vitae praesentis quae in carne est delectatio, tollitur, et futurae magis vitae conversatio intenta mente suspiratur. An non hostia sacro igne salita erat qui dicebat: Nostra autem conversatio in coelis est (Phil. III). Unde etiam Salvatorem exspectamus Dominum Jesum Christum qui reformabit corpus humilitatis nostrae configuratum corpori claritatis suae (Ibid.). Qui enim spe certissima futurae immortalitatis quasi jam reformatum in similitudinem dominicae resurrectionis, corpus suae fragilitatis intuebantur, quasi sacrata igne spiritali Deo victima etiam in praesenti vivebant, juxta illud ejusdem apostoli: Obsecro vos, fratres, per misericordiam Dei, ut exhibeatis corpora vestra hostiam viventem, sanctam, Deo placentem (Rom. XV). Possumus et ita recte intelligere quod dictum est: Omnis enim igne salietur. Et omnis victima sale salietur (Marc. IX), quod altare sit Dei cor electorum, hostiae vero sacrificia in hoc altari offerenda, bona sint opera fidelium: In omnibus autem sacrificiis sal debeat offerri, quia nullum est opus bonum quod non sal sapientiae ab omni corruptione vanae laudis, caeterisque pravis sive superfluis cogitationibus expurget. Nam cura continentiae a carnalibus castigat illecebris. Ignis autem qui sacrificia in altari consumit, ille est utique de quo Joannes ait: Ipse vos baptizabit in Spiritu sancto et igni (Ibid. III); per quem nostra bona opera, ut vel inchoari vel perfici valeant, juvantur, vel certe ignis tribulationis quo patientia fidelium ut perfectum opus habere possint exercietur. Omnis ergo igne salietur, et victima sale salietur (Ibid. IX), quia omnis fidelis qui aeterni vermem tormenti cavere vult, igne vel gratiae spiritalis, vel incurrentium deforis tribulationum debet castigari, ut dignum Deo sacrificium fieri possit. Respicit hic locus ad superiora, ubi membra scandalizantia evelli praecepta sunt: quia et hoc igni saliri est, id est, tentationibus exerceri, proximos nobis ac dilectos, ob Christi amorem negare.

Bonum sal. Quod si sal insulsum fuerit, in quo illud condietis? Bonum est Dei verbum audire frequentius, sale sapientiae spiritalis cordis arcana condire, imo ipsum cum apostolis sal terrae fieri, id est, eorum quoque qui adhuc terrena sapiunt, imbuendis mentibus sufficere. At si quis semel condimento veritatis refectus, ad apostasiam redierit, quo alio doctore corrigitur, qui eam quam ipse gustavit sapientiae dulcedinem, vel adversus saeculi perterritus, vel allectus prosperis respuit? Cui apte congruit illud viri sapientis: Quis medebitur incantatori a serpente percusso?

Nor is such a victim only sprinkled with salt, but also consumed by fire, when not only is the contagion of sin driven away, but from the mind of the elect the very delight of the present life which is in the flesh is also taken away, and the manner of life of the future is sighed for, rather, with an intent mind. Was he not a victim salted with sacred fire who said: But our way of life is in the heavens (Phil. III)? Whence also we await as Savior the Lord Jesus Christ, who will reform the body of our lowliness, conforming it to the body of his glory (Ibid.). For those who, with the most certain hope of future immortality, beheld the body of their frailty as if already reformed into the likeness of the Lord's resurrection, lived even in the present as a victim consecrated to God by spiritual fire, according to that saying of the same apostle: I beseech you, brethren, by the mercy of God, that you present your bodies as a living sacrifice, holy, pleasing to God (Rom. XV). We can also rightly understand in this way what was said: For everyone shall be salted with fire. And every victim shall be salted with salt (Mark IX), namely, that the altar of God is the heart of the elect, and the sacrificial victims to be offered on this altar are the good works of the faithful; and in all sacrifices salt must be offered, because there is no good work that the salt of wisdom does not purge from all corruption of vain praise, and from other depraved or superfluous thoughts. For the care of continence chastises us from carnal allurements. But the fire which consumes the sacrifices on the altar is surely that of which John says: He himself will baptize you in the Holy Spirit and fire (Ibid. III); by which our good works are aided, that they may be either begun or brought to perfection—or indeed it is the fire of tribulation by which the patience of the faithful is exercised, so that they may have a perfect work. Therefore everyone shall be salted with fire, and every victim shall be salted with salt (Ibid. IX), because every believer who wishes to avoid the worm of eternal torment must be chastised by the fire either of spiritual grace or of tribulations coming upon him from without, so that he may be able to become a sacrifice worthy of God. This passage refers back to what precedes, where it was commanded that the members that give scandal be plucked out: because this too is to be salted with fire, that is, to be exercised by temptations, to deny for the love of Christ those near and dear to us.

Salt is good. But if the salt has become insipid, with what will you season it? It is good to hear the word of God more frequently, to season the hidden places of the heart with the salt of spiritual wisdom, indeed to become, with the apostles, the salt of the earth, that is, to suffice for the instruction of the minds even of those who still savor earthly things. But if someone, once restored by the seasoning of truth, should return to apostasy, by what other teacher will he be corrected, who has rejected the sweetness of wisdom which he himself had tasted, either terrified against the world or allured by its prosperity? To whom that saying of the wise man aptly applies: Who will heal the enchanter struck by a serpent?

Hac sane sententia specialiter Judae Scariothis socios ipsumque designari non immerito credetur qui philargyria corruptus et gradum apostolatus perdere, et Dominum tradere non dubitavit. Verum quia sunt nonnulli, quos dum major scientia erigit, a caeterorum societate disjungit, et quasi quo plus sapiunt, eo longius a concordiae virtute desipiscunt, recte subjungitur:

Habete in vobis sal, et pacem habete inter vos. Per sal quippe verbi sapientia designatur. Qui ergo loqui sapienter nititur, magnopere metuat ne ejus eloquio audientium unitas confundatur. Sal quippe sine pace non virtutis est donum, sed damnationis augmentum. Quo enim quisque melius sapit, eo deterius delinquit. Et ideo inexcusabiliter merebitur supplicium, qui prudenter, si voluisset, potuit vitare peccatum.

CAPUT X.

Et inde exsurgens venit in fines Judaeae ultra Jordanem. Hucusque Marcus evangelista ea narravit de Domino quae in Galilaea fecit et docuit. Hic incipit ea narrare quae in Judaea fecit et docuit, sive passus est. Et primo quidem trans Jordanem ad orientem, deinde etiam cis Jordanem, quando venit Jericho, Bethaniam et Hierosolymam. Nam cum omnis Judaeorum provincia generaliter ad distinctionem aliarum gentium Judaea dicta sit, specialius tamen meridiana ejus plaga appellatur Judaea, ad distinctionem Samariae, Galilaeae, Decapolis, et caeterarum in eadem provincia regionum.

Et conveniunt iterum turbae ad eum, et sicut consueverat iterum docebat illos. Et accedentes Pharisaei interrogabant eum si licet viro uxorem dimittere, tentantes eum. Et hic notanda mentium distantia in turbis et Pharisaeis. Hae conveniunt, ut doceantur, et sui sanentur infirmi, sicut evangelista Matthaeus aperte commemorat. Illi accedunt, ut Salvatorem ac doctorem veritatis tentandae decipiant. Neque hoc mirandum. Nam hos devotio pietatis, illos stimulus adduxit livoris. Interrogant ergo, utrum liceat homini dimittere uxorem suam qualibet causa, ut quasi cornuto eum teneant syllogismo, et quodcunque responderit captioni pateat. Si dixerit dimittendam esse uxorem qualibet ex causa, et ducendas alias, pudicitiae praedicator sibi docere contraria videbitur. Sin autem responderit non omnem ob causam debere dimitti, quasi sacrilegii reus tenebitur, et adversus doctrinam Moysi ac per Moysen Dei facere.

By this saying indeed it is not without reason believed that Judas Iscariot's companions and Judas himself are specially designated, who, corrupted by love of money, did not hesitate both to lose the rank of the apostolate and to betray the Lord. But because there are some whom, while greater knowledge exalts them, it separates from the fellowship of the rest, and as though the more they know, the further they stray in folly from the virtue of concord, it is rightly added:

Have salt in yourselves, and have peace among yourselves. For by salt indeed is designated the wisdom of the word. He, therefore, who strives to speak wisely should greatly fear lest by his eloquence the unity of his hearers be thrown into confusion. For salt without peace is not a gift of virtue, but an increase of damnation. For the better anyone understands, the worse he sins. And therefore he who could, had he wished, prudently have avoided sin will inexcusably deserve punishment.

CHAPTER X.

And rising up from there, he came into the region of Judaea beyond the Jordan. Thus far the Evangelist Mark has narrated those things which the Lord did and taught in Galilee. Here he begins to narrate those things which he did and taught, or suffered, in Judaea. And first indeed beyond the Jordan to the east, then also on this side of the Jordan, when he came to Jericho, Bethany, and Jerusalem. For although the whole province of the Jews is generally called Judaea, in distinction from other nations, more specifically, however, its southern region is called Judaea, in distinction from Samaria, Galilee, the Decapolis, and the other regions in the same province.

And the crowds gather again to him, and as he was accustomed, he taught them again. And the Pharisees, approaching, asked him whether it is lawful for a man to divorce his wife, testing him. And here the difference of minds between the crowds and the Pharisees is to be noted. These gather that they might be taught, and that their sick might be healed, as the Evangelist Matthew clearly relates. Those approach in order to deceive the Savior and teacher of truth by putting him to the test. Nor is this to be wondered at. For devotion of piety led the former, but the goad of envy led the latter. They ask, therefore, whether it is lawful for a man to divorce his wife for any cause whatsoever, so that they might hold him, as it were, with a two-horned syllogism, and whatever he answered would lie open to entrapment. If he should say that a wife may be divorced for any cause, and other wives taken, the preacher of chastity would seem to teach things contrary to himself. But if he should answer that she ought not to be divorced for every cause, he will be held as guilty of sacrilege, as one acting against the teaching of Moses, and, through Moses, against that of God.

Igitur Dominus sic responsionem temperat ut decipulam transeat, Scripturam sanctam adducens in testimonium, et naturalem legem primamque Dei sententiam secundo opponens, quae non voluntate Dei, sed peccantium necessitate concessa est.

Quid, inquit, vobis praecepit Moyses? Qui dixerunt: Moyses permisit libellum repudii scribere et dimittere. Quibus respondens Jesus ait: Ad duritiam cordis vestri scripsit vobis, etc. Quod dicit istiusmodi est. Nunquid potest Deus sibi esse contrarius, ut aliud ante jusserit, et sententiam suam novo frangat imperio? Non ita sentiendum est. Sed Moyses cum videret propter desiderium secundarum conjugum, quae vel ditiores vel juniores vel pulchriores essent, primas uxores interfici, aut malam vitam ducere, maluit indulgere discordiam, quam odia, et homicidia perseverare ac perpetrari. Simulque considera quod non dixit, propter duritiam cordis vestri permisit vobis Deus, sed Moyses; ut juxta Apostolum, consilium sit hominis, non imperium Dei.

Ab initio autem creaturae masculum et feminam fecit eos Deus. Hoc in exordio Geneseos scriptum est. Dicendo autem masculum et feminam, ostendit secunda vitanda conjugia. Non enim ait masculum et feminas, quod ex priore repudio quaerebatur, sed masculum et feminam, ut unius conjugis consortio necterentur.

Propter hoc relinquet homo patrem suum et matrem, et adhaerebit ad uxorem suam. Similiter ait, Adhaerebit ad uxorem suam, non ad uxores.

Et erunt duo in carne una. Itaque jam non sunt duo, sed una caro. Praemium est nuptiarum e duabus unam carnem fieri. Castitas juncta spiritui unius efficitur spiritus.

Quod ergo Deus conjunxit, homo non separet. Quae Deus conjunxit, unam faciendo carnem viri et feminae, haec homo non potest separare, nisi forsitan solus Deus. Homo separat, quando propter desiderium secundae uxoris primam dimittit. Deus separat qui et conjunxerat, quando ex consensu propter servitutem Dei, eo quod tempus in arcto sit, sic habemus uxores quasi non habentes.

Therefore the Lord so tempers his answer as to pass through the snare, bringing forward Holy Scripture as testimony, and setting the natural law and the first sentence of God against the second, which was granted not by the will of God, but by the necessity of sinners.

What, he said, did Moses command you? They said: Moses permitted a bill of divorce to be written, and to send her away. Answering them, Jesus said: On account of the hardness of your heart he wrote this precept for you, etc. What he says is of this kind. Can God possibly be contrary to himself, so that he commanded one thing before, and now breaks his own sentence with a new command? It must not be thought so. But Moses, when he saw that, on account of desire for second wives, who were either richer or younger or more beautiful, the first wives were being killed, or made to lead a wretched life, preferred to allow discord, rather than that hatreds and murders should persist and be perpetrated. And at the same time consider that he did not say, 'On account of the hardness of your heart God permitted you,' but 'Moses'; so that, according to the Apostle, it might be the counsel of a man, not the command of God.

But from the beginning of creation, God made them male and female. This is written at the beginning of Genesis. But by saying male and female, he showed that second marriages are to be avoided. For he did not say male and females, which was what was being sought by reason of an earlier divorce, but male and female, so that they might be bound together in the union of one spouse.

For this reason a man shall leave his father and mother, and shall cleave to his wife. Likewise he says, 'He shall cleave to his wife,' not to wives.

And the two shall be in one flesh. And so now they are no longer two, but one flesh. It is the reward of marriage that from two, one flesh is made. Chastity, joined to the spirit, becomes of one spirit.

What therefore God has joined together, let man not separate. What God has joined, by making the flesh of man and woman one, this man cannot separate, unless perhaps God alone. Man separates, when on account of desire for a second wife he sends away the first. God separates what he had also joined, when, by mutual consent, on account of servitude to God, because the time is short, we have wives as though we had them not.

Et in domo iterum discipuli ejus de eodem interrogaverunt eum. Et dixit illis: Quicunque dimiserit uxorem suam et aliam duxerit, adulterium committit super eam. Et si uxor dimiserit virum suum et alii nupserit, moechatur. In Matthaeo scriptum plenius est: Quicunque dimiserit uxorem suam nisi ob fornicationem, et aliam duxerit, moechatur (Matth. V). Una ergo solummodo causa est carnalis, fornicatio: una spiritalis, timor Dei, ut uxor dimittatur, sicut multi religionis causa fecisse leguntur. Nulla autem causa est Dei lege perscripta, ut vivente ea quae relicta est, alia ducatur.

Et offerebant illi parvulos ut tangeret illos. Discipuli autem comminabantur offerentibus. Non quod nollent eis Salvatoris et voce et manu benedici, sed quod necdum habentes plenissimam fidem, putarent eum in similitudinem hominum, offerentium importunitate lassari.

Quos cum videret Jesus, indigne tulit, et ait illis. Sinite parvulos venire ad me, et ne prohibueritis eos, talium est enim regnum Dei. Significanter dixit, talium est, non istorum, ut ostenderet non aetatem regnare, sed mores; et his qui similem haberent innocentiam et simplicitatem, praemium repromitti. Apostolo quoque in eamdem sententiam congruente: Fratres, nolite fieri pueri sensibus, sed malitia parvuli estote, sensu autem ut perfecti sitis

Amen dico vobis, quisquis non receperit regnum Dei velut parvulus, non intrabit in illud. Sicut puer non perseverat in iracundia, non laesus meminit, non videns pulchram mulierem delectatur, non aliud cogitat, aliud loquitur; sic et vos nisi talem habueritis innocentiam et animi puritatem, regnum coelorum non poteritis intrare. Aliter regnum Dei, id est, doctrinam Evangelii sicut parvuli accipere jubemur, quia quomodo parvulus in discendo non contradicit doctoribus, neque rationes et verba componit adversum eos resistens, sed fideliter suscipit quod docetur, et cum metu obtemperat et quiescit; ita et nos in obediendo simpliciter et sine ulla retractatione verbis Domini facere debemus.

Et complexans eos et imponens manus super illos benedicebat eos. Complexus benedicit parvulos, ut humiles spiritu sua benedictione, gratia et dilectione dignos esse significet.

And in the house his disciples again asked him about the same thing. And he said to them: Whoever shall put away his wife and marry another, commits adultery against her. And if a wife shall put away her husband and marry another, she commits adultery. In Matthew it is written more fully: Whoever shall put away his wife, except for fornication, and marry another, commits adultery (Matth. V). There is, therefore, only one carnal cause, fornication; and one spiritual cause, the fear of God, for a wife to be put away, just as many are read to have done for the sake of religion. But no cause is prescribed by the law of God whereby, while she who has been put away is still living, another might be married.

And they brought little children to him, that he might touch them. But the disciples rebuked those who brought them. Not that they did not wish them to be blessed by the Savior with voice and hand, but because, not yet having a most full faith, they thought that he, after the likeness of men, would be wearied by the importunity of those who brought them.

When Jesus saw them, he was indignant, and said to them. Suffer the little children to come to me, and do not forbid them, for of such is the kingdom of God. He said meaningfully, "of such it is," not "of these," to show that it is not age that reigns, but character; and that the reward is promised to those who possess a like innocence and simplicity. The Apostle also agrees with the same sentiment: Brethren, do not become children in understanding, but in malice be children, yet in understanding be perfect.

Amen I say to you, whoever does not receive the kingdom of God as a little child shall not enter into it. As a child does not persist in anger, does not remember having been hurt, is not delighted at the sight of a beautiful woman, does not think one thing and say another; so also you, unless you have such innocence and purity of mind, will not be able to enter the kingdom of heaven. In another sense we are commanded to receive the kingdom of God, that is, the doctrine of the Gospel, as little children do, because just as a little child in learning does not contradict his teachers, nor composes arguments and words to resist them, but faithfully receives what is taught, and obeys with fear and is at peace; so also we ought to act in obeying the words of the Lord simply and without any hesitation.

And embracing them and laying his hands upon them, he blessed them. He embraces and blesses the little children, to signify that the humble in spirit are worthy of his blessing, grace, and love.

Et cum egressus esset in viam, procurrens quidam genuflexo ante eum rogabat eum dicens, etc. Audierat credo iste quaesitor vitae aeternae a Domino, tantum eos qui parvulorum velint esse similes, dignos esse introitu regni coelestis, atque ideo curam gerens tractatus certioris possit sibi non per parabolas, sed aperte quibus operum meritis vitam aeternam consequi possit, exponi.

Jesus autem dixit ei: Quid me dicis bonum? Nemo bonus nisi unus Deus. Quia magistrum vocaverat bonum, et non Deum, vel Dei filium confessus fuerat, discit quamvis sanctum hominem, comparatione Dei non esse bonum, de quo dicitur: Confitemini Domino quoniam bonus (Psal. CV). Unus autem Deus bonus, non Pater solus intelligendus est, sed et Filius qui dicit: Ego sum pastor bonus (Joan. X); sed et Spiritus sanctus, quia Pater de coelo dabit Spiritum bonum petentibus se (Luc. XI), id est, ipsa una et individua Trinitas, Pater, et Filius, et Spiritus sanctus, solus et unus Deus, bonus est. Non ergo Dominus se bonum negat, sed esse Deum significat; non magistrum bonum se esse negat, sed magistrum absque Deo nullum bonum esse testatur.

Haec est puerilis innocentiae castitas, quae nobis imitanda proponitur, si regnum Dei volumus intrare. Notandum sane, quod justitia legis suo tempore custodita, non solum bona terrae, verum etiam suis cultoribus vitam conferebat aeternam.

Et ille respondens ait: Magister, haec omnia observavi a juventute, etc. Non est putandus homo iste vel voto tentantis (ut quidam putavere) Dominum interrogasse, vel de sua esse vita mentitus, cum se legis mandata custodisse dicebat, sed simpliciter, ut vixerit esse confessus. Quia si mendacii aut simulationis noxa reus teneretur, nequaquam intuitus arcana cordis ejus, eum diligere diceretur Jesus. Diligit enim Dominus eos, qui mandata legis quamvis minora custodiunt, sed nihilominus quod in lege minus fuerat, iis qui perfecti esse desiderant, ostendit, quia non venit solvere Legem aut Prophetas, sed adimplere. Ad quam profecto adimpletionem pertinet quod hic consequenter adjungitur.

Vade, quaecunque habes vende, et da, etc. Quicunque perfectus esse voluerit, debet vendere quae habet, et non ex parte vendere sicut Ananias et Sapphira, sed totum vendere, et cum vendiderit dare omne pauperibus, et sic sibi praeparare thesaurum in regno coelorum. Nec hoc ad perfectionem sufficit, nisi post contemptas divitias Salvatorem sequatur, id est, relictis malis faciat bona. Facilius enim sacculus contemnitur quam voluntas. Multi divitias relinquentes, Dominum non sequuntur. Sequitur autem Dominum, qui imitator ejus est, et per vestigia illius graditur. Qui enim dicit se in Christo credere, debet quomodo ille ambulavit et ipse ambulare.

And when he had gone out into the way, a certain man running up and kneeling before him asked him, saying, etc. This seeker of eternal life had heard, I believe, from the Lord that only those who were willing to be like little children were worthy of entrance into the heavenly kingdom, and therefore, being concerned for a more certain instruction, wished that it be explained to him, not through parables but openly, by what merits of works he might attain eternal life.

But Jesus said to him: Why do you call me good? No one is good but God alone. Because he had called him a good master, and had not confessed him to be God, or the Son of God, he learns that although a man be holy, in comparison with God he is not good, of whom it is said: Give praise to the Lord, for he is good (Psal. CV). But by the one good God is to be understood not the Father alone, but also the Son, who says: I am the good shepherd (Joan. X); but also the Holy Spirit, because the Father from heaven will give the good Spirit to those who ask him (Luc. XI); that is, the one and undivided Trinity itself, Father, and Son, and Holy Spirit, the sole and one God, is good. The Lord therefore does not deny that he is good, but signifies that he is God; he does not deny that he is a good master, but testifies that no master without God is good.

This is the chastity of childlike innocence, which is set before us to be imitated, if we wish to enter the kingdom of God. It should indeed be noted that the justice of the law, kept in its own time, conferred upon its observers not only the goods of the earth, but also eternal life.

And he answering said: Master, all these things I have observed from my youth, etc. This man is not to be thought to have questioned the Lord with the intent of tempting him (as some have supposed), nor to have lied about his life when he said that he had kept the commandments of the law, but simply to have confessed how he had lived. For if he were held guilty of the fault of lying or of pretense, Jesus, having beheld the secrets of his heart, would by no means be said to love him. For the Lord loves those who keep the commandments of the law, even the lesser ones; but nonetheless he shows to those who desire to be perfect what was lacking in the law, because he did not come to destroy the Law or the Prophets, but to fulfill them. To this fulfillment, indeed, pertains what is added here in what follows.

Go, sell whatsoever thou hast, and give, etc. Whoever wishes to be perfect must sell what he has, and not sell it in part, as Ananias and Sapphira did, but sell it entirely, and when he has sold it, give it all to the poor, and thus prepare for himself a treasure in the kingdom of heaven. Nor is this sufficient for perfection, unless, after despising riches, he follows the Savior, that is, having left evil deeds, he does good ones. For a purse is more easily despised than the will. Many, having left riches, do not follow the Lord. But he follows the Lord who is his imitator, and walks in his footsteps. For he who says that he believes in Christ ought himself to walk just as he walked.

Qui contristatus in verbo abiit moerens. Erat enim habens possessiones multas. Haec est tristitia, quae ducit ad mortem. Causaque tristitiae redditur, quod habuerit possessiones multas, id est, spinas nascentes et tribulos, quae sementem dominicam suffocaverunt.

Et circumspiciens Jesus ait discipulis suis: Quam difficile qui pecunias habent, in reg., etc. Claret quidem, quia qui hic multiplicandis divitiis incumbunt, alterius vitae gaudia quaerere contemnunt: sed inter pecunias habere, et pecunias amare, multa distantia est. Multi enim habentes non amant, multi non habentes amant. Item alii et habent et amant. Alii nec habere, nec amare se divitias saeculi gaudent, quorum tutior status est, quia dicere cum Apostolo valent: Nobis mundus crucifixus est, et nos mundo (Gal. V). Unde et Salomon non ait, qui habet, sed qui amat divitias, fructus non capiet ex eis (Eccle. V). Et ipse Dominus obstupescentibus in verbis hujus sententiae discipulis exponendo subjunxit dicens:

Filioli, quam difficile est confidentes in pecuniis, in regnum Dei introire. Ubi notandum quod non ait, quam impossibile, sed quam difficile est. Quod enim impossibile est, fieri omnino non potest. Quod difficile, cum labore potest. Potest etenim fieri, sed cum maximo labore, juvante Dei gratia, ut pecunias habentes, vel in pecuniis confidentes, exutis philargyriae retinaculis, januam intrent regni coelestis: Facilius est camelum per foramen, etc. (Matth. XIX). Si facilius est camelum ingentibus membris enormem, angustum foramen acus penetrare, quam divitem intrare in regnum Dei, nullus ergo dives intrabit in regnum Dei. Et quomodo vel in Evangelio Matthaeus, Zacchaeus, et Joseph, vel in Veteri Testamento quam plurimi divites intraverunt in regnum Dei? Nisi forte, quia divitias vel pro nihilo habere, vel ex toto corde relinquere, Domino inspirante, didicerunt. Nunquid enim David in regni divitiis confidebat? qui et de semetipso canit: Quoniam unicus et pauper sum ego (Psal. XXIV); et alios hortatur, Divitiae si affluant, nolite cor apponere (Psal. LXI). Credo non ausus dicere, nolite suscipere. Nunquid Abraham Domino substantiam praetulisse credibile est, pro quo unicum ferire non dubitavit haeredem? Altiore autem sensu facilius est Christum pati pro dilectoribus saeculi quam dilectores saeculi ad Christum posse converti. Cameli enim nomine se intelligi voluit, qui sponte humilitatis infirmitatis nostrae onera sustulit.

Who, being saddened at the word, went away sorrowing. For he had many possessions. This is the sorrow that leads to death. And the cause of the sorrow is given as this, that he had many possessions, that is, sprouting thorns and thistles, which choked the seed of the Lord.

And Jesus, looking round about, said to his disciples: How difficult it is for those who have money to enter the kingdom, etc. It is indeed clear that those who devote themselves here to multiplying riches disdain to seek the joys of the other life; but between having money and loving money there is a great difference. For many who have riches do not love them, and many who do not have them love them. Likewise, others both have and love them. Others rejoice neither to have nor to love the riches of this age, and their state is the safer, because they are able to say with the Apostle: The world is crucified to us, and we to the world (Gal. V). Whence Solomon also does not say, he who has, but he who loves riches shall not reap fruit from them (Eccle. V). And the Lord himself, expounding to his disciples, who were astonished at the words of this saying, added, saying:

Little children, how hard it is for those who trust in riches to enter into the kingdom of God. Here it must be noted that he does not say "how impossible," but "how difficult it is." For what is impossible cannot happen at all. What is difficult can happen with effort. For it can indeed happen, but with the greatest effort, with the help of God's grace, that those who have riches, or trust in riches, having cast off the bonds of avarice, may enter the gate of the heavenly kingdom: It is easier for a camel to pass through the eye of a needle, etc. (Matth. XIX). If it is easier for a camel, enormous with its huge limbs, to pass through the narrow eye of a needle, than for a rich man to enter the kingdom of God, then no rich man will enter the kingdom of God. And how then, whether in the Gospel Matthew, Zacchaeus, and Joseph, or in the Old Testament very many rich men, entered into the kingdom of God? Unless perhaps because, at the Lord's inspiration, they learned either to hold riches as nothing, or to abandon them with their whole heart. For did David trust in the riches of his kingdom? he who both sings of himself: For I am alone and poor (Psal. XXIV); and exhorts others, If riches abound, do not set your heart upon them (Psal. LXI). I believe he did not dare to say, do not receive them. Is it credible that Abraham preferred his substance to the Lord, for whom he did not hesitate to strike down his only heir? But in a deeper sense, it is easier for Christ to suffer for the lovers of the world than for the lovers of the world to be able to be converted to Christ. For by the name of the camel he wished himself to be understood, who of his own accord, in humility, bore the burdens of our infirmity.

In quo enim manifestius intelligitur quam in ipso, quod scriptum est: Quanto magnus es, humilia te in omnibus (Eccli. III)? Per acum autem punctiones significat, per punctiones dolores in passione susceptos. Foramen ergo acus dicit angustias passionis. Qua scissa nostrae quasi vestimenta naturae quodam modo resarcire, id est, recuperare dignatus est; quatenus post lapsum melius reformati, gaudeamus ad testimonium Apostoli dicentis: Quicunque enim in Christo baptizati estis, Christum induistis (Gal. III).

Qui magis admirabantur dicentes ad semetipsos: Et quis potest salvus fieri? Quo pertinet ista responsio cum incomparabiliter major sit turba pauperum, quae divitibus perditis potuerit salvari, nisi quia intellexerunt cunctos qui divitias amant, etiam si adipisci nequeant, in divitum numero deputari?

Et intuens illos Jesus ait: Apud homines impossibile est, sed non apud Deum. Omnia enim possibilia sunt apud Deum. Non ita accipiendum est, quod cupidi et superbi, qui nomine illius divitis significati sunt, in regnum coelorum sint intraturi cum suis cupiditatibus et superbia: sed possibile est Deo, ut per verbum ejus, sicut etiam factum esse et quotidie fieri videmus, a cupiditate temporalium ad charitatem aeternorum, et a perniciosa superbia ad humilitatem saluberrimam convertantur.

Coepit Petrus ei dicere: Ecce nos dimisimus omnia et secuti sumus te. Grandis fiducia, Petrus piscator erat, dives non fuerat, cibos manu et arte quaerebat, et tamen loquitur confidenter, Dimisimus omnia. Et quia non sufficit tantum dimittere, jungit quod perfectum est: Et secuti sumus te. Fecimus quod jussisti, quid ergo nobis dabis praemii?

Respondens Jesus ait: Amen dico vobis: Nemo est qui reliquerit domum, aut fratres, aut sorores, aut patrem, aut matrem, aut filios, aut agros propter me, et propter Evangelium, qui non accipiat centies tantum nunc in tempore hoc, domos, et fratres, et sorores, et matres, et filios, et agros, cum persecutionibus, et in saeculo futuro vitam aeternam. Quidam ex occasione hujuscemodi sententiae, Judaicam mille annorum fabulam post resurrectionem justorum dogmatizant, quando omnia quae propter Deum dimisimus, multiplici nobis sint foenore reddenda, insuper et vita aeterna donanda.

For in whom is this understood more clearly than in himself, that which is written: The greater you are, humble yourself in all things (Eccli. III)? By the needle, moreover, he signifies pricks, and by the pricks the sufferings undergone in the passion. The eye of the needle, then, signifies the straits of the passion. By which he deigned, as it were, in a certain way to mend, that is, to restore the torn garments of our nature; so that, having been better reformed after the fall, we might rejoice at the testimony of the Apostle who says: For as many of you as have been baptized in Christ, have put on Christ (Gal. III).

Who marveled all the more, saying among themselves: And who can be saved? To what does this response pertain, since the multitude of the poor—who could have been saved even with the rich lost—is incomparably greater, unless because they understood that all who love riches, even if they cannot obtain them, are reckoned in the number of the rich?

And Jesus, looking upon them, said: With men it is impossible, but not with God. For all things are possible with God. This is not to be understood as meaning that the covetous and the proud, who are signified by the name of that rich man, are to enter the kingdom of heaven with their covetousness and pride: but it is possible for God that, through his word—just as we see it has happened and happens daily—they be converted from the covetousness of temporal things to the charity of eternal things, and from pernicious pride to most salutary humility.

Peter began to say to him: Behold, we have left all things and have followed you. Great confidence: Peter was a fisherman, he had not been rich, he sought his food by hand and by skill, and yet he speaks confidently, We have left all things. And because it is not enough merely to leave, he adds what is perfect: And we have followed you. We have done what you commanded; what reward, then, will you give us?

Jesus answering, said: Amen I say to you: There is no one who has left house, or brothers, or sisters, or father, or mother, or children, or fields for my sake and for the Gospel, who shall not receive a hundredfold now in this time, houses, and brothers, and sisters, and mothers, and children, and fields, with persecutions, and in the world to come life everlasting. Some, taking occasion from this saying, teach as dogma the Jewish fable of a thousand years after the resurrection of the just, in which all the things we have left for God's sake are to be repaid to us with manifold interest, and eternal life bestowed besides.

Nec vident inepti, quod et si in caeteris digna sit repromissio, in uxoribus tamen juxta alios evangelistas centenis appareat turpitudo, praesertim cum Dominus et in resurrectione nubendum non esse testetur, et ea quae dimissa fuerint propter se, recipienda in hoc tempore cum persecutionibus asseveret. Quas utique persecutiones illi Chiliastae, sicut et caetera quoque contraria, mille annis suis omnimode abesse confirmant. Sensus ergo iste est: Qui propter Evangelium Christi carnalia reliquerit, spiritalia bona recipiet: quae comparatione et merito sui ita erunt, quasi parvo numero centenarius numerus comparetur. Quia nimirum a fratribus atque consortibus propositi sui, qui ei spiritali glutino colligantur, multo gratiorem etiam in hac vita recipiet charitatem. Lege Actus apostolorum, quod multitudinis credentium erat cor unum, et anima una, et erant illis omnia communia, nullusque egens erat inter eos (Act. IV), qui sua pro Domino reliquerant. De quibus et Apostolus ait, Tanquam nihil habentes, et omnia possidentes (II Cor. VI). Potest sane hoc quod ait, Accipiet centies tantum nunc in tempore hoc, domos, et fratres, et sorores, et matres, et filios, et agros cum persecutionibus (Marc. X), per significationem altius intelligi. Centenarius quippe numerus de laeva translatus in dexteram, licet eamdem in flexu digitorum videatur tenere figuram quam habuerat denarius in laeva, nimium tamen quantitatis magnitudine supercrescit. Quia videlicet omnes qui propter regnum Dei temporalia spernunt, etiam in hac vita persecutionibus plenissima, ejusdem regni gaudium fide certa degustant, atque in exspectatione patriae coelestis (quae jure in dextera significatur) omnium pariter electorum sincerissima dilectione fruuntur. Verum quia multi virtutum studia non eadem qua incipiunt intentione pietatis consummant, sed vel accepto virtutum amore tepescunt, vel ex integro ad scelerum volutabra relabuntur, terribilis mox sententia subinfertur.

Multi autem erunt primi novissimi, et novissimi primi. Vide enim Judam de apostolo in apostatam versum, et dicito, quod multi erunt primi novissimi; vide latronem in cruce factum confessorem, eodemque die quo pro suis crucifixus est peccatis, gratia fidei cum Christo in paradiso gaudentem, et dicito quod et novissimi erunt primi. Sed et quotidie videmus multos in laico habitu constitutos magnis vitae meritis excellere, et alios a prima aetate spiritali studio ferventes, ad extremum otio torpentes, flaccescere, atque inerti stultitia, quod spiritu coeperant, carne consummare.

Nor do these foolish men see that, although the promise may be fitting in the other things, yet in the matter of wives, according to the other evangelists, a hundredfold would appear a disgrace, especially since the Lord testifies that there is to be no marrying in the resurrection, and asserts that the things which were left for his sake are to be received in this present time along with persecutions. Which persecutions, indeed, those Chiliasts, like the other things contrary to their view as well, affirm to be altogether absent from their thousand years. The sense, therefore, is this: whoever has left carnal things for the sake of the Gospel of Christ shall receive spiritual goods, which, in comparison and by their own merit, will be as if a small number were set beside the number one hundred. Because, indeed, from the brothers and companions of his purpose, who are joined to him by a spiritual bond, he will receive, even in this life, a far more pleasing charity. Read the Acts of the Apostles, that the multitude of believers had one heart and one soul, and all things were common to them, and no one was in need among them (Acts IV), who had left their own goods for the Lord. Of whom the Apostle also says, As having nothing, and possessing all things (II Cor. VI). Indeed, what he says—He shall receive a hundredfold now in this time, houses, and brothers, and sisters, and mothers, and children, and fields, with persecutions (Mark X)—can be understood more deeply according to its signification. For the number one hundred, transferred from the left hand to the right, although it seems to retain in the bending of the fingers the same shape which the number ten had had on the left, nevertheless grows exceedingly in the magnitude of its quantity. Namely, because all who, for the sake of the kingdom of God, despise temporal things, even in this life, most full of persecutions, taste with sure faith the joy of that same kingdom, and in the expectation of the heavenly homeland (which is rightly signified in the right hand) they equally enjoy the most sincere love of all the elect alike. But because many do not complete their pursuit of virtues with the same intention of piety with which they begin, but either grow lukewarm in the love of virtue once received, or relapse entirely into the mire of sins, a terrible sentence is soon added.

But many that are first shall be last, and the last first. For behold Judas turned from an apostle into an apostate, and say that many who are first shall be last; behold the thief made a confessor on the cross, and, on that very day on which he was crucified for his own sins, rejoicing with Christ in paradise by the grace of faith, and say that the last also shall be first. But we also see daily many established in lay habit excel by great merits of life, and others, fervent from their earliest age with spiritual zeal, growing sluggish at the end through idleness, wither away, and by inert folly consummate in the flesh what they had begun in the spirit.

Erant autem in via ascendentes Jerosolymam, et praecedebat illos Jesus, et stupebant, et sequentes timebant. Ideo Jerosolymam tendentes discipuli cum Domino, stupebant et timebant, quia meminerant sermonis ejus quo se passurum multa a summis sacerdotibus et scribis, et occidendum praedixerat esse, metuentes ne vel ipsi cum eo occiderentur, vel saltem ille cujus vita et magisterio gaudebant, inimicorum manibus occumberet.

Et assumens iterum duodecim, coepit illis dicere quae essent ei ventura. Quia ecce ascendimus Jerosolymam, et Filius hominis tradetur principibus sacerdotum, et scribis, et damnabunt eum morte, et tradent eum gentibus, et illudent ei, et conspuent eum, et flagellabunt eum, et interficient eum, et tertia die resurget. Redemptor noster praevidens ex passione sua discipulorum animos perturbandos, eis longe ante et ejusdem passionis poenam, et resurrectionis suae gloriam praedicit, ut cum morientem (sicut praedictum esset) cernerent, etiam resurrecturum non dubitarent. Ubi paganorum quoque dementiam, qua ejus crucem deridere solent, apertissime confutat, cum proximae suae passionis et tempus quasi futurorum praescius ostendit, et locum mortis quasi intrepidus adiit.

Et accedunt ad eum Jacobus et Joannes filii Zebedaei dicentes: Magister, volumus ut quodcunque petierimus, facias nobis. At ille dixit eis: Quid vultis ut faciam vobis? Et dixerunt: Da nobis ut unus ad dexteram tuam, et alius ad sinistram tuam sedeamus in gloria tua. Matthaeus scribit, haec matrem filiorum Zebedaei Dominum postulasse pro illis; sed Marcus ipsorum desiderium atque consilium volens aperire legentibus, tacet de interveniente matre, ipsos potius dicit postulare, quod ipsorum rogatu per matrem noverat esse postulatum. Denique Dominus secundum utrumque Evangelistam, non matri, sed ipsis respondit:

Nescitis quid petatis. Potestis bibere calicem quem ego bibo, aut baptismo quo ego baptizor baptizari? At illi dixerunt ei: Possumus. Nesciunt quid petant, qui sedem gloriae a Domino quam nondum merebantur inquirunt. Jam enim delectabat eos culmen honoris, sed prius viam habebant exercere laboris. Desiderabant regnare sublimiter cum Christo, sed prius erat pati humiliter pro Christo. Nomine enim calicis sive baptismi, passionem designat martyrii, qua et ipsum, et illos decebat consummari.

And they were in the way going up to Jerusalem, and Jesus went before them, and they were astonished, and following him they were afraid. Therefore the disciples, journeying to Jerusalem with the Lord, were astonished and afraid, because they remembered his word by which he had foretold that he would suffer many things from the chief priests and scribes, and be killed, fearing lest either they themselves should be killed along with him, or at least that he, in whose life and teaching they rejoiced, should perish at the hands of enemies.

And taking the twelve again, he began to tell them what was going to happen to him. For behold, we are going up to Jerusalem, and the Son of man will be handed over to the chief priests and the scribes, and they will condemn him to death, and hand him over to the Gentiles, and they will mock him, and spit on him, and scourge him, and kill him, and on the third day he will rise again. Our Redeemer, foreseeing that his disciples' minds would be troubled by his passion, foretold to them long beforehand both the suffering of that same passion and the glory of his resurrection, so that when they saw him dying (just as it had been foretold), they would not doubt that he was also going to rise again. In this he also most plainly confutes the madness of the pagans, by which they are wont to deride his cross, since, as one foreknowing the future, he showed the very time of his approaching passion, and, as one undaunted, he went to the place of his death.

And James and John, the sons of Zebedee, came to him, saying: Master, we want you to do for us whatever we shall ask. And he said to them: What do you want me to do for you? And they said: Grant that we may sit, one at your right hand, and the other at your left, in your glory. Matthew writes that the mother of the sons of Zebedee asked these things of the Lord on their behalf; but Mark, wishing to disclose their desire and purpose to his readers, says nothing of the mother's intervention, and says rather that they themselves asked, since he knew that at their request it had been asked through the mother. Finally, according to both Evangelists, the Lord answered not the mother, but them:

You do not know what you are asking. Can you drink the cup that I drink, or be baptized with the baptism with which I am baptized? And they said to him: We can. They do not know what they are asking, who seek from the Lord a seat of glory which they had not yet merited. For already the summit of honor delighted them, but first they had to travel the path of labor. They desired to reign sublimely with Christ, but first they had to suffer humbly for Christ. For by the name of the cup or of baptism, he designates the passion of martyrdom, by which it was fitting that both he himself and they should be consummated.

Unde et alibi de sua passione loquitur: Baptismo autem habeo baptizari, et quomodo coarctor usque dum perficiatur (Luc. XII)? Et eidem passioni appropians, orabat dicens: Pater, si vis, transfer calicem istum a me (Marc. XIV).

Jesus autem ait eis: Calicem quidem quem ego bibo, bibetis; et baptismo quo ego baptizor baptizabimini. Quaeritur, quo modo calicem martyrii Zebedaei filii, Jacobus videlicet et Joannes biberint, aut quomodo baptismo Domini fuerint baptizati, cum Scriptura narret, Jacobum tantum apostolum ab Herode capite truncatum; Joannes autem propria morte vitam finierit. Sed si legamus ecclesiasticas historias, in quibus fertur quia et ipse propter martyrium sit missus in ferventis olei dolium, et inde ad suscipiendam coronam Christi athleta processerit, statimque exsilio relegatus in Pathmos insulam sit, videbimus martyrio animum non defuisse, et bibisse Joannem calicem confessionis, quem et tres pueri in camino ignis biberunt, licet persecutor non fuderit sanguinem. Quod autem subjungit:

Sedere autem ad dexteram meam vel ad sinistram, non est meum dare vobis, sed quibus paratum est, sic intelligendum est: Regnum coelorum non est dantis, sed accipientis. Non est enim personarum acceptio apud Deum (Rom. II), sed quicunque talem se praebuerit, ut regno coelorum dignus sit, hic accipiet quod non personae, sed vitae paratum est. Si itaque tales estis qui consequamini regnum coelorum, quod Pater meus triumphantibus et victoribus praeparavit, vos quoque accipietis illud. Item, non est meum dare vobis, sed quibus paratum est. Non est meum dare superbis, hoc enim adhuc erant. Sed si vultis accipere illud, nolite esse quod estis. Aliis paratum est, et vos alii estote, et vobis paratum est. Quid est, alii estote? Prius humiliamini, qui jam vultis exaltari.

Et audientes decem coeperunt indignari de Jacobo et Joanne. Decem apostoli non indignantur matri filiorum Zebedaei, nec ad mulierem audaciam referum postulationis, sed ad filios, qui ignorantes mensuram suam, immodica cupiditate exarserunt. Quibus et Dominus dixerat: Nescitis quid petatis.

Whence also elsewhere he speaks of his passion: But I have a baptism to be baptized with, and how am I straitened until it be accomplished (Luke XII)? And drawing near to that same passion, he prayed, saying: Father, if you will, take this cup away from me (Mark XIV).

And Jesus said to them: You shall indeed drink the cup that I drink, and you shall be baptized with the baptism with which I am baptized. It is asked how the sons of Zebedee, namely James and John, drank the cup of martyrdom, or how they were baptized with the baptism of the Lord, since Scripture relates that only James the apostle was beheaded by Herod, while John ended his life by a natural death. But if we read the ecclesiastical histories, in which it is related that he too, for the sake of martyrdom, was cast into a vat of boiling oil, and thence came forth as Christ's athlete to receive the crown, and was immediately banished into exile on the island of Patmos, we shall see that his spirit did not lack martyrdom, and that John drank the cup of confession, which the three youths also drank in the furnace of fire, although the persecutor did not shed his blood. But as to what he adds:

But to sit at my right hand or at my left is not mine to give to you, but it is for those for whom it has been prepared — this is to be understood thus: the kingdom of heaven belongs not to the giver, but to the receiver. For there is no respect of persons with God (Rom. II), but whoever shall have shown himself such as to be worthy of the kingdom of heaven, he shall receive what has been prepared not for the person, but for the life. If therefore you are such as shall obtain the kingdom of heaven, which my Father has prepared for those who triumph and are victorious, you too shall receive it. Again: it is not mine to give to you, but to those for whom it has been prepared. It is not mine to give to the proud, for this is what they still were. But if you wish to receive it, do not be what you are. It has been prepared for others; be you others, and it has been prepared for you. What does it mean, be others? Be humbled first, you who already wish to be exalted.

And the ten, hearing this, began to be indignant at James and John. The ten apostles are not indignant at the mother of the sons of Zebedee, nor do they attribute the boldness of the request to the woman, but to the sons, who, ignorant of their own measure, burned with immoderate desire. To whom the Lord had also said: You do not know what you are asking.

Jesus autem vocans eos, ait illis: Scitis quia hi qui videntur principari gentibus, dominantur eis, et principes eorum potestatem habent ipsorum. Non ita autem in vobis, etc. Humilis magister et mitis, nec cupiditatis immodicae duos arguit postulantes, nec decem reliquos indignationis increpat et livoris, sed tale ponit exemplum, quo doceat eum majorem esse qui minor fuerit, et illum dominum fieri qui omnium servus sit. Frustra igitur aut illi immoderata quaesierunt, aut isti dolent super majorum desiderio, cum ad summitatem virtutum non potentia, sed humilitate veniatur. Denique sui proponit exemplum, ut si dicta parvi penderent, erubescerent ad opera. Et dicit:

Nam et Filius hominis non venit ut ministraretur ei, sed ut ministraret, et daret animam suam redemptionem pro multis. Nota quod crebro diximus, eum qui ministraret, Filium hominis appellari, et dare animam suam redemptionem pro multis; quando formam servi accepit, ut pro mundo sanguinem funderet. Et non dixit, dare animam suam redemptionem pro omnibus, sed pro multis, id est, pro eis qui credere voluerunt.

Et veniunt Jericho, et proficiscente eo de Jericho, et discipulis ejus, et plurima multitudine, filius Timaei Bartimaeus caecus sedebat juxta viam mendicans. Qui cum audisset, quia Jesus Nazarenus est, coepit clamare, etc. Matthaeus hoc in loco duos juxta viam sedentes, et ad Dominum clamantes caecos dicit esse illuminatos. Lucas autem cum appropinquaret Jericho, pari ordine illuminatum ab eo caecum esse perhibet. Ubi nemo sapiens autumet Evangelistas sibimet contraria scribere, sed alium scribere plenius quod alter omisit. Quod vero Matthaeo referente, quia Dominus duos illuminaverit caecos, Marcus unum maluit ponere illuminatum, cui tamen alterum adfuisse non negat, intelligendum est unum eorum fuisse notissimum. Quod ex hoc etiam satis apparet, quod et nomen ejus et patris ejus Marcus commemoravit, quod in tot superius sanatis a Domino non facile occurrit, nisi cum Jairum archisynagogum etiam nomine expressit, cujus filiam resuscitavit Jesus. In quo etiam magis iste sensus apparet, quia et ille archisynagogus utique in loco illo nobilis fuit.

But Jesus, calling them, said to them: You know that they who seem to rule over the Gentiles lord it over them, and their princes have power over them. But it shall not be so among you, etc. The humble and gentle Master neither rebukes the two who were asking out of immoderate desire, nor reproaches the remaining ten for indignation and envy, but sets forth such an example, by which he teaches that he who is lesser is greater, and that he becomes lord who is servant of all. In vain, therefore, either did those men seek immoderate things, or do these grieve over the desire for the greater positions, since one arrives at the summit of the virtues not by power, but by humility. Finally, he sets forth his own example, so that if they made little of his words, they might blush at his deeds. And he says:

For the Son of man also came not to be ministered unto, but to minister, and to give his life a redemption for many. Note, as we have often said, that he who was to minister is called the Son of man, and gives his life a redemption for many; since he took the form of a servant, that he might pour out his blood for the world. And he did not say, to give his life a redemption for all, but for many, that is, for those who were willing to believe.

And they come to Jericho; and as he was setting out from Jericho, with his disciples and a very great multitude, the son of Timaeus, Bartimaeus, a blind man, was sitting by the road begging. When he had heard that it was Jesus of Nazareth, he began to cry out, etc. Matthew, in this passage, says that two blind men sitting by the road and crying out to the Lord were given sight. Luke, however, when the Lord was approaching Jericho, records in like manner that a blind man was given sight by him. Here no wise person should suppose that the Evangelists write things contrary to one another, but rather that one writes more fully what another omitted. But as to the fact that, while Matthew relates that the Lord gave sight to two blind men, Mark preferred to record one only as having been given sight—though he does not deny that the other was also present—it is to be understood that one of them was very well known. This is also sufficiently clear from the fact that Mark recorded both his name and his father's name, a thing not readily found among the many previously healed by the Lord, except when he also expressed by name Jairus the ruler of the synagogue, whose daughter Jesus raised to life. In this the same meaning appears even more clearly, since that ruler of the synagogue too was certainly a nobleman in that place.

Procul dubio itaque Bartimaeus iste Timaei filius, ex aliqua magna felicitate dejectus, notissimae et famosissimae miseriae fuit, qui non solum caecus, verum etiam mendicus sedebat. Hinc est ergo, quod ipsum solum voluit commemorare Marcus, cujus illuminatio tam claram famam huic miraculo comparavit, quam erat illius nota calamitas. Caeci ergo quos Dominus ad se clamantes illuminavit, homines sunt verae lucis (quae Christus est) inscii, sed ipso donante ad cognoscendam confitendamque suam caecitatem ac petendam veritatis lucem compuncti. Jericho autem quae interpretari dicitur luna, defectum nostrae mutabilitatis ac mortalitatis significat. Quod ex illa maxime Evangelii parabola claruit, ubi homo descendens a Jerusalem in Jericho incidit in latrones, et vulneratus ab eis ac despoliatus, per piam Samaritani industriam ad salutem revocatus est, quia nimirum genus humanum a visione summae pacis, in desideria saeculi hujus labe mortifera decidens, per Dominum Salvatorem ad vitam quam errando perdiderat, reducitur. Appropinquans ergo Dominus Jericho, caeco lumen reddidit, quia veniens in carnem et passioni appropinquans multos ad fidem et confessionem divinae cognitionis adduxit. Non enim primis incarnationis suae temporibus, sed paucis antequam pateretur annis, id est, postquam triginta esse coeperat annorum, ministerium verbi mundo quo illuminaretur exhibuit. Sed et de Jericho proficiscens, caecos illuminavit: quia resurgens a mortuis atque ascendens in coelum, misit Spiritum sanctum apostolis, eosque ad illustrationem omnium populorum dispersit in mundum. Quod autem appropinquans Jericho unum illuminavit, et proficiscens de Jericho duos, hoc intimavit typice, quod ante passionem suam uni tantum populo Judaeorum praedicavit, post resurrectionem vero atque ascensionem suam manifestius per apostolos et Judaeis et gentibus, et aeternae divinitatis et assumptae a se humanitatis arcana patefecit. Quod vero Marcus unum illuminatum scribit, ad gentium salutem specialiter respicit, qui omnimodis a luce veritatis extorres fuerant. Et ideo quantum famosa infidelitatis eorum erat caecitas, tantum famosa facta est illuminantis eos gratia Salvatoris.

Without doubt, then, this Bartimaeus, son of Timaeus, cast down from some great prosperity, was a man of very well-known and very famous misery, since he sat not only blind but also a beggar. Hence it is, then, that Mark wished to mention him alone, whose restoration of sight brought as clear a fame to this miracle as his misfortune was well known. The blind men, therefore, whom the Lord gave sight to as they cried out to him, are men ignorant of the true light (which is Christ), but who, by his gift, are pierced with compunction to acknowledge and confess their own blindness and to seek the light of truth. Jericho, moreover, which is said to be interpreted as "moon," signifies the defect of our mutability and mortality. This is made especially clear from that parable of the Gospel, where a man going down from Jerusalem to Jericho fell among robbers, and, wounded by them and stripped, was brought back to health through the devoted care of the Samaritan—because, without doubt, the human race, falling by a deadly ruin from the vision of the highest peace into the desires of this world, is led back through the Lord the Savior to the life it had lost by straying. The Lord, therefore, approaching Jericho, restored light to the blind man, because, coming in the flesh and approaching his passion, he brought many to faith and to the confession of the knowledge of God. For it was not in the first times of his incarnation, but in the few years before he suffered, that is, after he had begun to be thirty years old, that he exhibited to the world the ministry of the word by which it might be enlightened. But also, setting out from Jericho, he gave sight to blind men, because, rising from the dead and ascending into heaven, he sent the Holy Spirit to the apostles and scattered them into the world for the enlightenment of all peoples. But the fact that, approaching Jericho, he gave sight to one, and setting out from Jericho, to two, signified typologically that before his passion he preached to only one people, the Jews, whereas after his resurrection and ascension he made known more clearly, through the apostles, to both Jews and Gentiles, the mysteries both of his eternal divinity and of the humanity he had assumed. But the fact that Mark writes of one man being given sight looks specially to the salvation of the Gentiles, who had been in every way exiles from the light of truth. And therefore, as famous as was the blindness of their unbelief, so famous became the grace of the Savior who enlightened them.

Et bene Marcus, qui in gentibus scribebat Evangelium, unum dicit illuminatum, ut eorum quos instituebat ad fidem salvationi figura congrueret. Matthaeus vero qui credentibus ex Hebraeis suum scribebat Evangelium, quod in gentium quoque notitiam erat perventurum, recte duos dicit illuminatos, ut ad utrumque populum unam eamdemque fidei gratiam pertinere doceret. Quod etiam in sequenti lectione de asino, in quo Dominus sedere dignatus est, eadem Evangelica servare Scriptura curavit. Matthaeus namque qui fidelibus ex Judaeis evangelizabat, asinam simul et pullum adductos Domino refert. Porro caeteri tres Evangelistae qui congregatae de nationibus Ecclesiae scripserunt, asini solummodo ad Dominum adducti faciunt mentionem, de matre omnino reticent. Quia illi simpliciter fidem gentium figurant; iste autem natum ex fideli synagoga fidelem gentium populum proximo ordine suae narrationis intimare curavit. Proficiscente ergo Domino et discipulis ejus et plurima multitudine de Jericho, caecus sedebat juxta viam mendicans; quia ascendente ad coelos Domino, et multis fidelium sequentibus, imo cunctis ab initio mundi electis, una cum illo januam regni coelestis ingredientibus, mox gentium populus diu perfidia caecus, audito Salvatoris adventu coepit et ipse suae salutis atque illuminationis spem habere. De quo bene dicitur, quia sedebat juxta viam mendicans. Mendicat enim juxta viam sedens, qui necdum iter veritatis ingrediens, necdum cognoscens, sedula intentione atque inquisitione desiderii salutaris ad hoc pervenire contendit, et qui sit verus religionis cultus investigare persistit. Quod in historia Cornelii centurionis praecipue declaratum est, qui Deum quem colebat crebris precibus ut sese illuminare dignaretur, orabat. Quid est autem transeundo audire, stando lumen restituere, nisi quod per humanitatem suam misertus est, qui per divinitatis potentiam a nobis mentis nostrae tenebras exclusit? Qui enim propter nos natus et passus est, qui resurrexit et ascendit in coelum, quasi transiit Jesus; quia haec nimirum actio temporalis est. Sed stans caecum illuminavit, quia non sicut illa temporalis dispensatio, ita verbi aeternitas transit, quae in se manens innovat omnia. Stare enim Dei, est incommutabili cogitatione mutabilia cuncta disponere. Qui ergo voces petentis transiens audivit, stans lumen reddidit. Quia etsi propter nos temporalia pertulit, inde tamen nobis lucem tribuit, unde habere mutabilitatis transitum nescit.

And rightly Mark, who was writing his Gospel among the Gentiles, says that one man was given sight, so that the figure might correspond to the salvation of those whom he was instructing in the faith. Matthew, however, who was writing his Gospel for believers from among the Hebrews, though it was also to come to the knowledge of the Gentiles, rightly says that two were given sight, so as to teach that one and the same grace of faith pertains to both peoples. This same thing the Evangelic Scripture also took care to preserve in the following passage about the ass, on which the Lord deigned to sit. For Matthew, who preached the gospel to the faithful from among the Jews, relates that both an ass and its colt were brought to the Lord. But the other three Evangelists, who wrote for the Church gathered from the nations, make mention only of the ass brought to the Lord, and are entirely silent about the mother. Because they simply prefigure the faith of the Gentiles; whereas he took care to indicate, in the immediate order of his narrative, the faithful people of the Gentiles born from the faithful synagogue. As the Lord, therefore, was setting out from Jericho with his disciples and a very great multitude, the blind man was sitting by the road begging; because, as the Lord was ascending to heaven, and many of the faithful were following him—indeed all the elect from the beginning of the world, entering with him through the gate of the heavenly kingdom—soon the people of the Gentiles, long blind through unbelief, upon hearing of the Savior's coming, themselves too began to have hope of their own salvation and enlightenment. Of whom it is rightly said that he was sitting by the road begging. For he begs while sitting by the road who, not yet entering the way of truth, not yet knowing it, strives to attain it by earnest attention and by the inquiry of a saving desire, and persists in investigating what the true worship of religion is. This is especially shown in the account of the centurion Cornelius, who prayed with frequent prayers to the God whom he worshiped, that he might deign to enlighten him. But what is it to hear while passing by, and to restore light while standing still, except that he had mercy through his humanity, he who through the power of his divinity banished from us the darkness of our mind? For he who was born and suffered for us, who rose again and ascended into heaven, Jesus, as it were, passed by; because this action, without doubt, is temporal. But standing still he gave sight to the blind man, because the eternity of the Word does not pass away as that temporal dispensation does; remaining in itself, it renews all things. For God's standing still is to dispose all changeable things by an unchangeable thought. He, therefore, who while passing by heard the voice of the one asking, while standing still restored the light. For although he endured temporal things for our sake, yet he grants us light from that source which knows not how to have any passage of mutability.

Sed qui Deum quem colebat, crebris precibus, ut sese illuminare dignaretur, orabat.

Cum audisset quia Jesus Nazarenus est, coepit clamare ac dicere: Fili David Jesu miserere mei. Et comminabantur ei multi ut taceret. At ille magis clamabat multo dicens, Fili David miserere mei. Audiens Jesum caecus, misereri sui precatur, nec multis licet prohibentibus a clamando desistit. Quia populus gentium agnita fama nominis Christi, particeps ejus fieri quaerebat; contradicebant multi, primo Judaei, ut in apostolorum Actibus legimus, deinde etiam gentiles acriori ac fortiori persecutione frequenter instabant, ne illuminandus sanandusque Christum mundus invocaret; nec tamen eos qui ad vitam erant praeordinati aeternam, vesanus impugnantium furor disposita valebat salute privare.

Et stans Jesus praecepit illum vocari. Ecce stat qui ante transibat. Qua in re aliquid nobis Dominus innuit, quod intelligi de humanitate ac divinitate illius utiliter possit. Clamantem etenim caecum transiens audivit, sed stans miraculum illuminationis exhibuit. Et vocant caecum, dicentes ei: Animaequior esto: surge, vocat te. Clamantem ad se caecum Dominus vocat, cum populo gentium scientiam veritatis desideranti per sanctos praedicatores verbum fidei committit. Qui nimirum vocantes caecum, animaequiorem esse, et surgere atque ad Dominum venire praecipiunt, cum praedicando verbum indoctis, spem eos salutis habere ac de torpore vitiorum erigi, atque ad virtutum studia, quibus illuminari mereantur, sese accingere jubent, dicentes cum propheta: Accedite ad eum, et illuminamini (Psal. XXXIII); et iterum: Surge qui dormis, et exsurge a mortuis, et illuminabit te Christus (Ephes. V). Et quia primitiva de gentibus Ecclesia tanto promissi in Christo luminis desiderio fervebat, ut plurimi, relictis mundi facultatibus, nudi evangelicam vitam sequerentur, quo aeternum in coelis mererentur habere thesaurum, recte de illuminando caeco subditur:

Qui projecto vestimento suo exsiliens venit ad eum. Projecto quippe vestimento exsilit, ut adveniens illuminetur a Christo, qui abjectis mundi retinaculis expedito mentis gressu ad largitorem aeternae lucis properat.

But who prayed to the God whom he worshiped, with frequent prayers, that he might deign to enlighten him.

When he had heard that it was Jesus the Nazarene, he began to cry out and say: Jesus, Son of David, have mercy on me. And many rebuked him that he should hold his peace. But he cried out much more, saying, Son of David, have mercy on me. Hearing that it was Jesus, the blind man prays that mercy be shown to him, and, although many forbid him, he does not desist from crying out. Because the people of the nations, once the fame of the name of Christ had become known, sought to become sharers in it; many opposed this—first the Jews, as we read in the Acts of the Apostles—then the Gentiles too frequently pressed on with a sharper and stronger persecution, lest the world, destined to be enlightened and healed, should call upon Christ; yet the insane fury of those who opposed could not deprive of the salvation appointed for them those who had been preordained to eternal life.

And Jesus, standing still, commanded him to be called. Behold, he stands still who before was passing by. In this the Lord suggests to us something that can be usefully understood concerning his humanity and his divinity. For while passing by he heard the blind man crying out, but standing still he performed the miracle of giving him light. And they call the blind man, saying to him: Be of good cheer; rise, he is calling you. The Lord calls to himself the blind man who is crying out, when he entrusts the word of faith, through the holy preachers, to the people of the nations who desire the knowledge of truth. Those who call the blind man doubtless command him to be of good cheer and to rise and come to the Lord, when, by preaching the word to the unlearned, they bid them have hope of salvation and be raised up from the torpor of vices, and gird themselves for the pursuit of virtues by which they may deserve to be enlightened, saying with the Prophet: Draw near to him, and be enlightened (Ps. XXXIII); and again: Rise, you who sleep, and arise from the dead, and Christ will enlighten you (Eph. V). And because the primitive Church from among the nations burned with such desire for the light promised in Christ, that very many, having abandoned worldly wealth, followed the evangelical life stripped of possessions, so as to deserve to have an eternal treasure in heaven, it is rightly added concerning the blind man about to be enlightened:

Who, casting off his garment, leaped up and came to him. For, casting off his garment, he leaps up, so that, coming, he may be enlightened by Christ—he who, having cast aside the bonds of the world, hastens with the step of an unencumbered mind toward the giver of eternal light.

Et respondens Jesus, dixit illi: Quid vis tibi faciam? Caecus autem dixit ei: Rabboni, ut videam. Nunquid qui lumen reddere poterat, quid vellet caecus ignorabat? Sed peti vult hoc, quod et nos petere, et se concedere praenoscit. Importune namque ad orationem nos admonet et dicit: Scit namque Pater vester, quid opus sit vobis antequam petatis eum (Matth. VI). Ad hoc ergo requirit ut petatur, ad hoc requirit ut cor ad orationem excitet. Unde et caecus protinus adjungit: Rabboni, ut videam. Ecce caecus a Domino non aurum, sed lucem requirit. Parvi pendit extra lucem aliquid quaerere, quia etsi habere caecus quaelibet potest, sine luce non potest videre quod habet. Imitemur ergo eum quem et corpore et mente audivimus salvatum. Non falsas divitias, non terrena dona, non fugitivos honores a Domino, sed lucem quaeramus. Illam videlicet lucem quam videre cum solis angelis possumus, quam nec initium inchoat, nec finis angustat. Ad quam profecto lucem via fides est. Unde recte et illuminando caeco protinus respondetur.

Vade, fides tua te salvum fecit. Et confestim, inquit, vidit, et sequebatur eum in via. Videt et sequitur, qui bonum quod intelligit operatur. Videt autem, sed non sequitur, qui bonum quidem intelligit, sed bene operari contemnit. Jesum enim Dominum sequitur, qui imitatur. Hinc namque dicit: Si quis mihi ministrat, me sequatur (Joan. XII). Consideremus ergo qua graditur, ut sequi mereamur. Ecce cum sit Dominus et creator angelorum, suscepturus naturam nostram quam condidit, in uterum virginis venit. Nasci tamen in hoc mundo per divites noluit, parentes pauperes elegit, unde et agnus qui pro illo offerretur defuit, columbarum pullos et par turturum ad sacrificium mater invenit. Prosperari in hoc mundo voluit, opprobria irrisionesque toleravit, sputa, flagella, alapas, spineam coronam, crucem sustinuit. Et quia rerum corporalium delectatione a gaudio interno cecidimus, cum qua amaritudine illuc redeatur ostendit.

CAPUT XI.

Et cum appropinquarent Jerosolymae, et Bethaniae ad montem Olivarum, mittit duos ex discipulis suis, et ait illis: Ite in castellum quod contra vos est. Bethania est villula sive civitas in latere montis Oliveti, quasi stadiis quindecim a Jerusalem, sicut Joannes evangelista manifestat, ubi Lazarus est suscitatus a mortuis, cujus et monumentum ecclesia nunc ibidem constructa demonstrat. Bethania autem domus obedientiae dicitur.

And Jesus, answering, said to him: What do you want me to do for you? And the blind man said to him: Rabboni, that I may see. Did he who was able to restore light not know what the blind man wanted? But he wishes this to be asked, which he foreknows both that we will ask and that he will grant. For he insistently exhorts us to prayer, and yet says: For your Father knows what you need before you ask him (Matt. VI). Therefore he requires this, that he be asked; he requires this, in order to rouse the heart to prayer. Whence the blind man immediately adds: Rabboni, that I may see. Behold, the blind man asks of the Lord not gold, but light. He considers it of little worth to seek anything apart from light, because, even though a blind man can possess whatever he likes, without light he cannot see what he has. Let us therefore imitate him whom we have heard was saved both in body and in mind. Let us seek from the Lord not false riches, not earthly gifts, not fleeting honors, but light. That light, namely, which we can see together with the angels alone, which no beginning ushers in, nor any end confines. To that light, indeed, faith is the way. Whence it is rightly answered at once to the blind man about to be enlightened.

Go, your faith has made you whole. And immediately, he says, he saw, and followed him on the road. He sees and follows who does the good which he understands. But he sees, yet does not follow, who indeed understands the good, but scorns to do it well. For he follows the Lord Jesus who imitates him. For hence he says: If anyone ministers to me, let him follow me (John XII). Let us consider, then, the way by which he walks, that we may merit to follow. Behold, though he is the Lord and creator of the angels, about to take up our nature which he had created, he came into the womb of the Virgin. Yet he did not wish to be born into this world through the rich; he chose poor parents, whence also a lamb to be offered for him was lacking, and his mother found young pigeons and a pair of turtledoves for the sacrifice. He willed to prosper in this world; he tolerated reproaches and mockeries, he endured spitting, scourges, blows, the crown of thorns, the cross. And because we fell from inward joy through delight in bodily things, he showed with what bitterness one must return thither.

CHAPTER XI.

And when they drew near to Jerusalem and Bethany, at the mount of Olives, he sends two of his disciples, and says to them: Go into the village that is opposite you. Bethany is a small village or town on the slope of the Mount of Olives, about fifteen stadia from Jerusalem, as John the Evangelist makes clear, where Lazarus was raised from the dead, whose tomb a church now built in that very place points out. Bethany, moreover, is called “house of obedience.”

Et apte Dominus Jerosolymam venturus, ac mundum suo sanguine redempturus, primo Bethaniam praesentiae suae dignatione sublimavit, ibique a muliere devota mystico chrismate perunctus est, quia nimirum multos ante passionem suam docendo, domum sibi obedientiae, in qua per Spiritum gratiae inhabitaret, effecit, quorum pia actione delectatus, ipse quasi odorifero delibutus est unguento. Hinc etenim civitas haec in monte Oliveti posita esse refertur, ut Ecclesiam per gratiam sui conditoris salvandam esse designet, qui nos unctione spiritalium charismatum, et scientiae pietatisque perpetua luce, refovet. Unde alibi cum dixisset: Non potest civitas abscondi supra montem posita, continuo subjecit: Neque accendunt lucernam, et ponunt eam sub modio (Matth. V). Quia mons idem Oliveti, id est, summus spiritalium distributor gratiarum, qui civitatem suam ut emineat exaltat, hanc quoque oleo exsultationis ut lucere possit, ne deficiat, impinguat. Et quia idem lumen sub modio poni noluit, misit discipulos in castellum quod contra eos erat, hoc est doctores qui indocta ac barbara totius orbis loca, quasi contra positi castelli moenia, evangelizando penetrarent, destinavit. Recte autem duo mittuntur, sive propter scientiam veritatis, et operationis munditiam, seu geminae dilectionis, Dei videlicet et proximi, sacramentum toto orbe praedicandum.

Et statim introeuntes illud, invenietis pullum ligatum super quem nemo adhuc hominum sedit. Solvite illum, et adducite. Et si quis vobis dixerit: Quid facitis? dicite: Quia Domino necessarius est, et continuo illum dimittet huc. Introeuntes mundum praedicatores sancti invenerunt populum nationum perfidiae vinculis irretitum. Funiculis enim peccatorum suorum unusquisque constrictus erat; nec solum nationum, verum etiam Judaeorum. Omnes enim peccaverunt, et egent gloria Dei (Rom. III). Unde bene apud Matthaeum asina quoque cum pullo alligata reperitur. Asina quippe, quae subjugalis fuit et edomita Synagogam quae jugum legis traxerat, pullus asinae lascivus et liber populum nationum significat. Super quem nemo adhuc hominum sedit, quia nemo rationabilium doctorum frenum correptionis, quo vel linguam cohibere a malo, vel in arctam vitae viam ire cogeretur, nemo indumenta salutis quibus spiritaliter calefieret, populo gentium utilia suadendo contulerat. Sederet namque super illum homo, si qui ratione utens ejus stultitiam deprimendo corrigeret. Unde non immerito possunt duo discipuli ad exhibenda Domino animalia destinati duo praedicatorum ordines, unus videlicet in gentes, alter in circumcisionem directus, intelligi.

And fittingly the Lord, about to come to Jerusalem, and about to redeem the world with his blood, first exalted Bethany with the dignity of his presence, and there was anointed with mystic chrism by a devout woman, because by teaching many before his passion he made for himself a house of obedience, in which he might dwell through the Spirit of grace, and, delighted by their devout action, he himself was as it were anointed with a fragrant ointment. For this reason, indeed, this town is said to be situated on the Mount of Olives, so as to signify that the Church is to be saved by the grace of her Founder, who refreshes us with the anointing of spiritual charisms, and with the perpetual light of knowledge and piety. Whence elsewhere, when he had said: A city set upon a mountain cannot be hidden, he immediately added: Neither do they light a lamp and put it under a bushel (Matth. V). Because that same Mount of Olives, that is, the supreme dispenser of spiritual graces, who exalts his city that it may stand out, also anoints it with the oil of gladness so that it may shine, lest it should fail. And because he did not want that same light to be put under a bushel, he sent disciples into the village that was opposite them, that is, he appointed teachers who, by evangelizing, might penetrate the unlearned and barbarous regions of the whole world, as though the walls of a village set opposite. Rightly, moreover, two are sent, whether on account of the knowledge of truth and the purity of action, or because the mystery of twofold love, namely of God and of neighbor, was to be preached throughout the whole world.

And immediately on entering it, you will find a colt tied, on which no man has yet sat. Loose him, and bring him. And if anyone says to you: What are you doing? say: Because the Lord has need of him, and he will immediately send him here. The holy preachers, entering the world, found the people of the nations entangled in the bonds of unbelief. For each one was bound by the cords of his own sins; not only of the nations, but also of the Jews. For all have sinned, and need the glory of God (Rom. III). Whence rightly in Matthew an ass also is found tied along with the colt. For the ass, which had been under the yoke and tamed, signifies the Synagogue, which had drawn the yoke of the law; the colt of the ass, wanton and free, signifies the people of the nations. On which no man has yet sat, because no one of the rational teachers had, by persuading them of what was profitable, conferred upon the people of the nations the bridle of correction, by which it might be forced either to restrain its tongue from evil or to walk in the narrow way of life, nor the garments of salvation by which it might be spiritually warmed. For a man would be sitting upon it, if someone, using reason, corrected its folly by holding it in check. Whence not undeservedly can the two disciples sent to bring the animals to the Lord be understood as two orders of preachers, one indeed directed to the Gentiles, the other to the circumcision.

Et abeuntes invenerunt pullum ligatum ante januam foris in bivio, et solvunt eum. Bene pullus ante januam foris invenitur in bivio. Janua enim ipse est qui ait: Ego sum janua ovium. Per me si quis introierit salvabitur, et ingredietur, et egredietur, et pascua inveniet. Quibus vitae pascuis pullus iste, id est, populus gentium carebat, cum adhuc extra hanc januam in bivio ligatus stabat. Et recte in bivio, quia non unam certus vitae fideique viam tenebat, sed plures dubiosque sectarum calles sequebatur erroneus.

Et quidam de illic stantibus dicebant illis: Quid facitis solventes pullum? In Evangelio Lucae ita scriptum est: Abierunt autem qui missi erant, et invenerunt, sicut dixit illis, stantem pullum. Solventibus autem illis pullum, dixerunt domini ejus ad illos: Quid solvitis pullum? Et apte satis. Multos quippe habebat dominos, quia non uni dogmati et superstitioni deditus, sed pro libitu immundorum spirituum ad varios diversosque miser raptabatur errores, ad simulacra muta prout ducebatur incedens. Denique vernacula quadam Scripturae consuetudine commune esse dicitur, quod immundum est. Sicut et ad Petrum vox de coelo dicit: Quod Deus mundavit, tu commune ne dixeris (Act. X). Quia qui sanctus est solius Dei est, et cum nullo communis est. Qui autem peccator est et immundus, multorum est. Multi enim daemones possident eum, et ideo communis appellatur.

Qui dixerunt eis, sicut praeceperat illis Jesus, et dimiserunt eis, et duxerunt pullum ad Jesum. Qui solvendo pullo contradixerant, audito Domini nomine quiescunt. Quia magistri errorum, qui, venientibus ad salutem gentium doctoribus, obsistebant, eatenus suas tenebras defendere, donec, miraculis attestantibus, veri possessoris ac Domini virtus emicuit. At postquam fidei dominicae potestas apparuit, cedentibus passim adversariorum querelis, libere credentium coetus ad Deum quem corde portaret adducebatur.

Et imponunt illi vestimenta sua, et sedit super eum. Vestimenta apostolorum vel doctrina virtutum, vel edissertio Scripturarum, vel certe ecclesiasticorum dogmatum varietates intelligi possunt, quibus illa corda hominum ante nuda et frigida, quo Christo sessore digna fiant, operiunt.

And going away, they found the colt tied at the door outside in the crossroads, and they loose him. Rightly the colt is found outside at the door, in the crossroads. For the door is he himself, who says: I am the door of the sheep. By me if any man enter in, he shall be saved, and shall go in and out, and shall find pastures. Of these pastures of life this colt, that is, the people of the nations, was lacking, while it still stood tied outside this door at the crossroads. And rightly at the crossroads, because, erring, it did not hold to one sure way of life and faith, but followed the many doubtful paths of sects.

And certain of them that stood there said to them: What are you doing, loosing the colt? In the Gospel of Luke it is written thus: And they who had been sent went their way, and found the colt standing, as he had told them. And as they were loosing the colt, its owners said to them: Why do you loose the colt? And quite fittingly. For indeed it had many owners, because, not given over to one doctrine and superstition, the wretched creature was dragged about at the whim of unclean spirits to various and diverse errors, going to mute idols just as it was led. Finally, according to a certain familiar usage of Scripture, that which is unclean is said to be common. As also the voice from heaven says to Peter: What God has cleansed, do not call common (Acts X). For he who is holy belongs to God alone, and is common with no one. But he who is a sinner and unclean belongs to many. For many demons possess him, and therefore he is called common.

And they said to them, as Jesus had commanded them, and they let them go, and brought the colt to Jesus. Those who had objected to the loosing of the colt fall silent when they hear the Lord's name. For the teachers of error, who resisted the teachers of the nations as they came for their salvation, defended their darkness only until, with miracles bearing witness, the power of the true owner and Lord shone forth. But after the power of the Lord's faith appeared, the complaints of the adversaries yielding everywhere, the assembly of believers was freely brought to the God whom it bore in its heart.

And they laid their garments on him, and he sat upon him. The garments of the apostles can be understood as either the teaching of the virtues, or the exposition of the Scriptures, or indeed the varieties of ecclesiastical doctrines, with which they cover those hearts of men, previously bare and cold, so that they may become worthy to have Christ sitting upon them.

Multi autem vestimenta sua straverunt in via. Portante Dominum asino, multi vestimenta sua in via sternunt, quia sancti martyres propriae se carnis amictu exuentes, simplicioribus Dei famulis viam suo sanguine parant, ut videlicet inoffenso gressu mentis ad supernae moenia civitatis quo Jesus ducit incedant. Item Salvator noster asellum sedens Jerusalem tendit, quando uniuscujusque fidelis animam regens, videlicet jumentum suum, ad pacis intimae visionem ducit. Jumentum sedet etiam cum sanctae Ecclesiae universaliter praesidet, eamque in supernae pacis desiderium accendit. Multi autem vestimenta sua in via sternunt, quia corpora sua per abstinentiam edomant, ut ei iter ad mentem parent, vel exempla bona sequentibus praebeant.

Alii autem frondes caedebant de arboribus, et sternebant in via. Et qui praeibant et qui sequebantur clamabant dicentes: Osanna, benedictus qui venit in nomine Domini. Frondes vel ramos de arboribus caedunt, qui in doctrina veritatis verba atque sententias Patrum de eorum eloquio excerpunt, et haec in via Dei ad auditoris animum venientis humili praedicatione submittunt. Sed qui praeibant et qui sequebantur clamabant dicentes: Osanna. Praecessit quippe Judaicus populus, secutus est gentilis. Et quia omnes electi, sive qui in Judaea esse poterant, sive qui nunc in Ecclesia existunt, in Mediatorem Dei et hominum crediderunt, et credunt, qui praeeunt, et qui sequuntur, Osanna clamabant. Osanna autem Latina lingua salva nos dicitur. Ab ipso autem salutem et priores quaesierunt, et praesentes quaerunt. Et benedictum qui venit in nomine Domini confitentur, quoniam una spes, una fides est praecedentium atque sequentium populorum. Nam sicut illi spectata passione ac resurrectione ejus sanati sunt, ita nos praeterita passione illius ac permanente in saecula resurrectione salvamur. Quem enim priores nostri ex Judaico populo crediderunt atque amaverunt venturum, hunc nos et venisse credimus et amamus, ejusque desiderio accendimur, ut eum facie ad faciem contemplemur.

Benedictum quod venit regnum patris nostri David, Osanna in excelsis. Et introivit Jerosolymam in templum, etc. Legimus in Evangelio Joannis quod refectae de quinque panibus et duobus piscibus turbae voluerunt rapere Jesum et constituere eum regem; sed ne hoc perficere possent, ipse in montem fugiendo precavit.

And many spread their garments in the way. As the ass carries the Lord, many spread their garments in the way, because the holy martyrs, stripping themselves of the covering of their own flesh, prepare the way with their blood for the simpler servants of God, so that with unhindered step of mind they may advance to the walls of the heavenly city whither Jesus leads. Likewise our Savior, sitting upon the ass, makes his way to Jerusalem, when, ruling the soul of each believer—that is, his beast of burden—he leads it to the vision of inmost peace. He sits upon the beast of burden also when he presides universally over holy Church, and kindles her with desire for the peace above. And many spread their garments in the way, because they subdue their bodies through abstinence, so as to prepare for him a path to the mind, or to offer good examples to those who follow.

And others cut down branches from the trees, and spread them in the way. And they that went before and they that followed cried out, saying: Hosanna, blessed is he who comes in the name of the Lord. They cut branches or boughs from the trees who, in the teaching of the truth, excerpt the words and sentences of the Fathers from their eloquence, and lay these down with humble preaching in the way of God for the mind of the hearer who is drawing near. But they that went before and they that followed cried out, saying: Hosanna. For indeed the Jewish people went before, and the Gentile people followed. And because all the elect, whether those who could be in Judea, or those who now exist in the Church, believed and believe in the Mediator of God and men, both they who go before and they who follow cried out Hosanna. Now Hosanna in the Latin tongue means "save us." And from him both those of former times sought salvation, and those of the present seek it. And they confess him blessed who comes in the name of the Lord, since the hope and the faith of the peoples going before and following are one. For just as they were healed by beholding his passion and resurrection, so we are saved by his past passion and by his resurrection abiding forever. For him whom our forefathers from the Jewish people believed and loved as one who was to come, this same one we believe has come, and love, and we are enkindled with desire for him, that we may behold him face to face.

Blessed is the kingdom of our father David that comes, Hosanna in the highest. And he entered Jerusalem, into the temple, etc. We read in the Gospel of John that the crowds, refreshed by the five loaves and two fish, wished to seize Jesus and make him king; but lest they should be able to accomplish this, he himself took precaution by fleeing to the mountain.

Nunc autem ubi passurus Jerosolymam venit, non refugit eos qui se regem faciunt, qui agmine glorifico et hymnis Dei Filio ac rege dignis ad civitatem regiam ducunt; non reprimit voces eorum qui regnum patriarchae David in eo restaurandum et priscae benedictionis dona recuperanda concinunt. Ut quid ergo hoc quod prius fugiendo declinavit modo libens amplectitur, regnumque quod adhuc victurus in mundo suscipere noluit jamjam exiturus per passionem crucis de mundo non negavit suscipere, nisi ut aperte doceret quod non temporalis et terreni, sed aeterni in coelis Rex esset imperii? Ad quod profecto regnum per contemptum mortis, gloriam resurrectionis, et triumphum ascensionis perveniret. Hinc est enim quod post resurrectionem apparens discipulis ait: Data est mihi omnis potestas in coelo et in terra, et caetera ejusdem loci. Notandum sane quanta sit consonantia turbae Dominum collaudantis, cum voce evangelizantis virgini matri Gabrielis qui ait: Hic enim erit magnus, et filius Altissimi vocabitur. Et dabit illi Dominus Deus sedem David patris ejus, et regnabit in domo Jacob in aeternum (Luc. I). Accepit autem sedem sive regnum David Dominus, ut gentem cui David quondam temporalis regni gubernacula simul et exempla justitiae praebuit, quaque modulis hymnorum spiritalium ad fidem atque amorem sui conditoris accendere solebant, hanc ipse verbis, donis, factis et promissis, tanto mediatore Dei et hominum dignis, ad regnum coeleste et immortale vocaret, atque ad ipsam Dei Patris visionem introduceret. In quo jungitur: Osanna in excelsis, id est salus. Quo perspicue ostenditur quod adventus Christi non tantum hominum salus, sed totius mundi sit; terrena jungens coelestibus, ut omne genu flectatur ei, coelestium, et terrestrium et infernorum. Notandum sane quod Osanna verbum Hebraicum, compositum est ex duobus, corrupto et integro. Salva namque, sive salvifica apud eos dicitur Osi, at vero anna interjectio est deprecantis. Quomodo apud Latinos interjectio est dolentis heu, et interjectio admirantis papae. Denique in psalmo centesimo decimo septimo, ubi septuaginta Interpretes transtulerunt O Domine, salvum me fac, in Hebraeo scriptum est: Anna Adonai, osi anna. Quod interpres noster Hieronymus diligentius elucidans ita transtulit: Obsecro, Domine, salva obsecro. Idem namque significat O Domine, per interjectionem obsecrantis, quod obsecro, Domine, per ipsum verbum obsecrationis. Osanna itaque salva obsecro significat, consumpta littera i vocali, quae verbum prius terminat, cum perfecte dicitur osi, per virtutem litterae vocalis a qua verbum sequens incipit anna.

But now, when he comes to Jerusalem about to suffer, he does not shun those who make him king, who lead him to the royal city with a glorious procession and with hymns worthy of the Son of God and King; he does not restrain the voices of those who sing that in him the kingdom of the patriarch David is to be restored and the gifts of the ancient blessing are to be recovered. Why then does he now willingly embrace what he formerly declined by fleeing, and, though he refused to accept the kingdom while still to live in the world, does he not now, about to depart from the world through the passion of the cross, refuse to accept it, unless to teach openly that he was King not of a temporal and earthly empire, but of an eternal one in the heavens? To which kingdom indeed he would arrive through contempt of death, the glory of the resurrection, and the triumph of the ascension. For hence it is that, appearing to the disciples after the resurrection, he said: All power is given to me in heaven and on earth, and the rest of that same passage. It is indeed to be noted how great is the harmony of the crowd praising the Lord with the voice of Gabriel announcing good news to the virgin mother, who said: For he shall be great, and shall be called the Son of the Most High. And the Lord God will give him the throne of David his father, and he will reign in the house of Jacob forever (Luke I). Now the Lord received the throne, that is the kingdom, of David, so that this people—to whom David once offered both the reins of a temporal kingdom and examples of justice, and by whose measures of spiritual hymns they were accustomed to be kindled to faith and love of their Creator—he himself, by words, gifts, deeds and promises worthy of so great a mediator of God and men, might call to the heavenly and immortal kingdom, and might lead into the very vision of God the Father. In connection with this is added: Hosanna in the highest, that is, salvation. By which it is clearly shown that the coming of Christ is the salvation not only of men, but of the whole world; joining earthly things to heavenly, so that every knee should bow to him, of those in heaven, on earth, and in the depths. It is indeed to be noted that Hosanna, a Hebrew word, is composed of two words, one corrupted and one whole. For "save", or "saving", is said among them as Osi, but anna is an interjection of one who entreats. Just as among the Latins heu is the interjection of one grieving, and papae the interjection of one wondering. Finally, in Psalm one hundred seventeen, where the Seventy Interpreters translated "O Lord, save me", in the Hebrew it is written: Anna Adonai, osi anna. Which our translator Jerome, elucidating more diligently, translated thus: I beseech, Lord, save, I beseech. For "O Lord", by the interjection of one entreating, signifies the same thing as "I beseech, Lord", by the very word of entreaty. Hosanna therefore means "save, I beseech", the vowel letter i being consumed—which ends the first word when it is said in full as osi—by the force of the vowel letter with which the following word anna begins.

Quod metrici in versibus scandendis synaloepham vocant, quamvis illi scriptam litteram scandentes transiliant; in hoc autem verbo Osanna, i littera nec saltem scribatur, sed sensu loquentium salvo, funditus interimatur.

Et introivit Jerosolymam in templum. Quod ingressus civitatem primo templum adiit, formam nobis religionis, quam sequamur, praemonstrat. Ut cum forte villam aut oppidum, aut alium quemlibet locum in quo sit domus orationis Deo consecrata, intramus, primo ad hanc divertamus; et postquam nos Domino per orationum studia commendaverimus, sic deinde ad agenda ea propter quae venimus temporalia negotia secedamus. Appropinquante autem tempore passionis, appropinquare voluit Dominus loco passionis, ibique proximus manere, ubi constituto ac praefinito ante saecula tempore inveniri posset ab eis per quos eadem erat passio complenda. Quo etiam per hoc cunctis intimaret audientibus quod non invitus mortem, ut profani putavere, sed sua sponte subiret. Cujus hora proximante intrepidus locum adiit, in quo se passurum, et per seipsum, et per prophetarum suorum ora, longe ante praedixerat. Notandum vero quod hic introitus ejus in Jerusalem ante quinque dies Paschae, in quo mysterium sacrosanctae passionis suae implere decreverat, factus est. Narrat enim Joannes quod ante sex dies Paschae venerit Bethaniam, ubi coena ei facta, et discumbentibus multis soror eum Lazari Maria unguento mystico perfuderit; atque in crastinum asino sedens, obviante cum palmis plurima turba, venerit Jerosolymam. Ubi non praetereunda silentio est non tantum concordia in rebus, verum etiam in temporibus Veteris et Novi Testamenti, umbrae et veritatis, legis et Evangelii. Scriptum namque in lege est, dicente Domino ad Moysen et Aaron: Mensis iste vobis principium mensium, primus erit in mensibus anni. Loquimini ad universum coetum filiorum Israel, et dicite eis: Decima die mensis hujus, tollat unusquisque agnum per familias et domos suas. Et paulo post: Et servabitis eum usque ad quartam decimam diem mensis hujus, immolabitque eum universa multitudo filiorum Israel ad vesperam (Exod. XII). Decima ergo die mensis primi, agnus qui in Pascha immolaretur, domum introduci jussus est, quia et Dominus decima die ejusdem mensis, hoc est ante quinque dies Paschae, in civitatem in qua pateretur erat ingressurus. Et sicut agnus de toto grege electus certum suae victimationis diem exspectabat, ita et Dominus, conjurante adversum se omni seniorum et principum concilio, certus praestolabatur horam, in qua seipsum pro salute mundi oblationem Deo et hostiam in odorem suavitatis offerret.

This the metricians, in scanning verses, call synaloepha, although they, in scanning, merely pass over the written letter; but in this word Hosanna, the letter i is not even written, but, the sense of those speaking being preserved, it is entirely done away with.

And he entered Jerusalem, into the temple. That, having entered the city, he went first to the temple, shows us beforehand a form of religion which we should follow. So that when we happen to enter a villa or a town, or any other place in which there is a house of prayer consecrated to God, we should turn aside to it first; and after we have commended ourselves to the Lord through diligent prayers, then thus we should withdraw to carry out the temporal affairs for which we came. Now as the time of the passion drew near, the Lord willed to draw near to the place of the passion, and to remain close by there, where, at the time appointed and predetermined before the ages, he could be found by those through whom that same passion was to be accomplished. By this he also wished to make known to all who heard it that he was not undergoing death unwillingly, as the profane have supposed, but of his own accord. As its hour drew near, he approached, undismayed, the place in which he had long before foretold, both through himself and through the mouths of his prophets, that he would suffer. It should be noted, however, that this entry of his into Jerusalem took place five days before the Passover, in which he had determined to fulfill the mystery of his most sacred passion. For John relates that six days before the Passover he came to Bethany, where a supper was made for him, and while many reclined at table, Mary the sister of Lazarus anointed him with mystical ointment; and on the following day, sitting on an ass, with a great crowd meeting him with palms, he came into Jerusalem. Here the concord not only in matters, but also in the times, of the Old and New Testament, of the shadow and the truth, of the law and the Gospel, must not be passed over in silence. For it is written in the law, the Lord saying to Moses and Aaron: This month shall be to you the beginning of months; it shall be the first among the months of the year. Speak to the whole assembly of the children of Israel, and say to them: On the tenth day of this month, let each man take a lamb according to their families and houses. And a little after: And you shall keep it until the fourteenth day of this month, and the whole multitude of the children of Israel shall immolate it toward evening (Exod. XII). On the tenth day of the first month, therefore, the lamb that was to be immolated at the Passover was commanded to be brought into the house, because the Lord also, on the tenth day of the same month, that is, five days before the Passover, was about to enter the city in which he was to suffer. And just as the lamb, chosen out of the whole flock, awaited the fixed day of its immolation, so too the Lord, while the whole council of elders and rulers conspired against him, awaited with certainty the hour in which he would offer himself to God as an offering and a sacrifice for a sweet savor for the salvation of the world.

Immolabatur agnus quarta decima die primi mensis ad vesperam, et Dominus eadem hora agnum cum discipulis manducans, ubi legalis Paschae decreta complevit, egressus est cum eis statim ad locum orationis, ubi comprehensus a Judaeis et ligatus, jam sacramenta beatae suae victimationis inchoaret.

Et circumspectis omnibus, cum jam vesperae esset hora, exiit in Bethaniam cum duodecim. Non hoc semel fecit; sed per omnes quinque dies ex quo Jerosolymam ascenderat usque ad tempus passionis, hoc ipsum agere solebat, ut per diem in templo doceret, noctibus vero exiens moraretur in monte Oliveti, sicut in Luca legimus. Docendo enim incredulos, officium correctionis sedulus impendebat. Commanendo autem apud fideles, gratiam eis benignitatis propitius exhibebat. Bene autem dicitur quod, circumspectis omnibus, exivit in Bethaniam. Inspicit quippe internus arbiter omnium corda, et cum in contradicentibus ac resistentibus veritati non invenit ubi caput reclinet, secedit ad fideles, et in eis qui obediunt verbo mansionem sibi una cum Patre facere gaudet. Bethania namque domus obedientiae dicitur. Hoc quoque intelligendum est, quod tantae Dominus fuerit paupertatis, et ita nulli sit adulatus, ut in urbe maxima nullum hospitem, nullam invenerit mansionem, sed in agro parvulo apud Lazarum sororesque ejus habitaret. Eorum quippe vicus Bethania est.

Et alia die cum exirent a Bethania, esuriit. Esuriit, vel veritatem humanae carnis ostendens, vel esuriens salutem credentium, aestuans ad incredulitatem Israel.

Cumque vidisset a longe ficum habentem folia, venit si quid forte inveniret in ea. Et cum venisset ad eam, nihil invenit praeter folia. Non enim erat tempus ficorum. Et respondens Jesus dixit ei, Jam non amplius in aeternum quisquam ex te fructum manducet. Quomodo Dominus multa in parabolis dicere, ita etiam nonnulla in parabolis facere solebat. Quid enim causae erat ut esuriens fructus in ficulnea quaereret, quorum tempus nondum esse quilibet homo noverat, arboremque quod fructum per id tempus non haberet, aeternae sterilitatis maledictione damnaret, nisi quia plebem, quam verbo docebat, hoc etiam facto terrebat, ne quis habendo folia, et fructum non habendo, hoc est verba justitiae absque operibus praetendendo, excidi et in ignem mereretur projici?

The lamb was immolated on the fourteenth day of the first month toward evening, and the Lord, at that same hour eating the lamb with his disciples, when he had fulfilled the decrees of the legal Passover, went out with them immediately to the place of prayer, where, seized and bound by the Jews, he might already begin the sacraments of his blessed immolation.

And having looked around at everything, since it was already the hour of evening, he went out to Bethany with the twelve. He did not do this only once; but throughout all the five days from when he had gone up to Jerusalem until the time of the passion, he was accustomed to do this very thing, teaching in the temple by day, but going out at night to remain on the Mount of Olives, as we read in Luke. For by teaching the unbelieving, he diligently discharged the office of correction. But by remaining with the faithful, he graciously showed them the grace of his kindness. It is well said, moreover, that, having looked around at everything, he went out to Bethany. For the inward judge of all inspects hearts, and when he finds no place to lay his head among those who contradict and resist the truth, he withdraws to the faithful, and rejoices to make his dwelling together with the Father in those who obey the word. For Bethany is called the house of obedience. This too must be understood, that the Lord was of such poverty, and flattered no one, that in the greatest city he found no host, no lodging, but dwelt in a small hamlet with Lazarus and his sisters. For their village is Bethany.

And on the next day, when they went out from Bethany, he was hungry. He was hungry, either showing the truth of human flesh, or hungering for the salvation of believers, burning with zeal against the unbelief of Israel.

And when he had seen from afar a fig tree having leaves, he came to see if perhaps he might find anything on it. And when he had come to it, he found nothing but leaves. For it was not the season of figs. And Jesus answering said to it, May no one ever again eat fruit from you forever. As the Lord was accustomed to say many things in parables, so also he was accustomed to do some things in parables. For what reason was there that, being hungry, he should seek fruit on the fig tree, whose season any man knew was not yet come, and should condemn the tree with the curse of eternal barrenness because it did not have fruit at that time, except that the people, whom he was teaching by word, he was also terrifying by this deed, lest anyone, by having leaves and not having fruit—that is, by putting forward words of righteousness without works—should deserve to be cut down and cast into the fire?

Unaquaeque enim arbor non de floribus, non de foliis, sed de fructu suo cognoscitur, id est, unusquisque homo non de aestimatione famae vel sermonum pompa, sed de suarum testimonio probatur actionum. Esuriens ergo Dominus vidit ficum habentem folia, et venit quaerere fructum in illa, nec invenit. Quia salutem desiderans humani generis, vidit Judaeam habentem eloquia legis et prophetarum, venitque probare docendo, corripiendo, miracula faciendo, si quem forte in eorum corde fructum fidei et vitae posset invenire. Sed quia folia sine fructibus habere reperta est ficulnea, damnatur, quia Judaea quae verba Scripturae sine operibus sonabat digna est ultione punita. Hoc autem dixerim, non quod tota Synagoga fuerit abjecta, ex qua utique constat quod primitiva fuerit Ecclesia constructa. Sed illa nimirum portio Synagogae damnari meruit, quae esurientem Christum pascere bene operando recusavit, quae foliis verborum spiritalium magis obumbrari, quam fructibus Spiritus voluit honestari. Quibus ipse dicit alibi: Ego vado, et quaeritis me, et in peccato vestro moriemini (Joan. V). Congruit sane hic locus illi ejus parabolae, ubi ait: Arborem fici habebat quidam plantatam in vinea sua, et venit quaerens fructum in illa, et non invenit. Dixit autem ad cultorem vineae: Ecce anni tres sunt ex quo venio quaerens fructum in ficulnea hac, et non invenio. Succide ergo illam, ut quid etiam terram occupat? At ille respondens, dixit illi: Domine, dimitte illam et hoc anno, usque dum fodiam circa illam et mittam stercora. Et si quidem fecerit fructum: sin autem, in futurum succides illam (Luc. XIII). Cultor autem vineae ordo est apostolorum doctorumque spiritalium qui Synagogam, nei periret, diligenter ad poenitentiam vocare proque ejus salute Domino supplicare studuerunt. Praecipue Jacobus frater Domini, qui regendae Jerosolymorum Ecclesiae praelatus est. Verum quia illa nec in legalibus edictis, nec in propheticis contestationibus, nec in ipsa coruscantis Evangelii gratia fructum obedientiae ferre consensit, quasi tribus annis ficus sterilis permanens, abjecta est a Domino, et aeterna maledictione subversa. Namque non solum ab electorum sorte repulsa, sed ab ipsa etiam quam inanis occupabat terra abscissa est. Sed et tu, si non vis audire in judicio a Christo: Discede a me, maledicte, in ignem aeternum, quia esurivi, et non dedisti mihi manducare (Matth. XXV), arbor esse sterilis in hac vita caveto, quin potius pauperi Christo et esurienti fructum pietatis quo indiget offerto.

For every tree is known not by its flowers, not by its leaves, but by its fruit; that is, every man is proved not by the reputation of fame or the pomp of words, but by the testimony of his own actions. Therefore the Lord, being hungry, saw a fig tree having leaves, and came to seek fruit on it, and did not find any. Because, desiring the salvation of the human race, he saw Judea having the words of the law and the prophets, and he came to test, by teaching, by rebuking, by working miracles, whether perhaps he might find in their heart the fruit of faith and of life. But because the fig tree was found to have leaves without fruit, it is condemned, because Judea, which sounded forth the words of Scripture without works, was punished with a deserved vengeance. But I say this, not because the whole Synagogue was rejected, from which indeed it is certain that the primitive Church was built. But that portion of the Synagogue certainly deserved to be condemned which refused to feed the hungry Christ by doing good, which chose to be overshadowed by the leaves of spiritual words rather than to be honored by the fruits of the Spirit. To whom he himself says elsewhere: I go, and you will seek me, and you will die in your sin (John V). This passage indeed agrees with that parable of his, where he says: A certain man had a fig tree planted in his vineyard, and he came seeking fruit on it, and did not find any. And he said to the keeper of the vineyard: Behold, it is three years since I have come seeking fruit on this fig tree, and I do not find any. Cut it down therefore; why does it also occupy the ground? But he answering said to him: Lord, let it alone this year also, until I dig around it and put in manure. And if indeed it bears fruit; but if not, in the future you shall cut it down (Luke XIII). Now the keeper of the vineyard is the order of the apostles and of spiritual teachers, who diligently strove to call the Synagogue to repentance, lest it perish, and to entreat the Lord for its salvation. Especially James the brother of the Lord, who was set over the governing of the Church of Jerusalem. But because she consented to bear the fruit of obedience neither in the decrees of the law, nor in the testimonies of the prophets, nor even in the very grace of the shining Gospel, remaining like a barren fig tree for as it were three years, she was cast off by the Lord and overthrown by an eternal curse. For she was not only cast out from the lot of the elect, but was also cut off from the very ground which she vainly occupied. But you also, if you do not wish to hear from Christ in judgment: Depart from me, accursed one, into eternal fire, for I was hungry, and you did not give me to eat (Matth. XXV), beware of being a barren tree in this life; rather offer to poor and hungry Christ the fruit of piety which he needs.

Et veniunt Jerosolymam. Et cum introisset templum, coepit ejicere vendentes et ementes e templo, et mensas nummulariorum, et cathedras vendentium columbas evertit. Quod maledicendo ficum infructuosam per figuram fecit Dominus, hoc idem mox apertius ostendit, ejiciendo improbos e templo. Neque enim aliquid peccavit arbor, quod, esuriente Domino, poma non habuit, quorum necdum tempus advenerat; sed peccare sacerdotes qui in domo Domini saecularia negotia gerebant, et fructum pietatis quem debuerant, quemque in eis Dominus esuriebat, ferre supersederant. Arefecit Dominus arborem maledicto, ut homines haec videntes sive audientes, multo magis intelligerent sese divino condemnandos esse judicio, si absque operum fructu de plausu tantum sibi religiosi sermonis, vel ut de sonitu et tegumento blandirentur, viridantium foliorum. Verum quia non intellexerunt, in ipsos consequenter districtionem meritae ultionis exercuit. Et ejecit commercia rerum humanarum de domo illa, in qua divinas tantum res agi, hostias et orationes Deo offerri, verbum Dei legi, audiri et decantari, praeceptum erat. Et quidem credendum est quia ea tantum vendi vel emi repererit in templo, quae ad ministerium necessaria essent ejusdem templi, juxta hoc quod alias factum legimus, cum idem templum ingrediens invenit in eo vendentes et ementes oves et boves et columbas. Quia nimirum haec omnia, nonnisi ut offerrentur in domo Domini, eos qui de longe venerant ab indigenis comparare credendum est. Si ergo Dominus nec ea volebat venundari in templo, quae in templo volebat offerri, videlicet propter studium avaritiae, sive fraudis, quod proprium solet esse negotiantium facinus, quanta putas animadversione puniret, si invenisset ibi aliquos risui vel vaniloquio vacantes, aut alii cuilibet vitio mancipatos? Si enim ea quae alibi liberi gerere poterant, Dominus in domo sua temporalia negotia geri non patitur, quanto magis ea quae nusquam fieri licet plus coelestis irae merentur, si in aedibus Deo sacratis aguntur? Verum quia Spiritus sanctus in columba super Dominum apparuit, recte per columbas sancti Spiritus charismata signantur. Qui autem sunt in templo Dei, hodie, qui columbas vendunt, nisi qui in Ecclesia pretium de impositione manus accipiunt? per quam videlicet impositionem Spiritus sanctus coelitus datur. Columba ergo venditur, quando manus impositio, per quam Spiritus sanctus accipitur, ad pretium praebetur. Sed Redemptor noster cathedras vendentium columbas evertit, quia talium negotiatorum sacerdotium destruit.

And they came to Jerusalem. And when he had entered the temple, he began to cast out those selling and buying in the temple, and overturned the tables of the money-changers and the seats of those selling doves. That which the Lord did figuratively by cursing the fruitless fig tree, this same thing he soon showed more openly, by casting the wicked out of the temple. For the tree sinned in nothing, in that, when the Lord was hungry, it had no fruit, the time for which had not yet come; but the priests were sinning, who were transacting worldly business in the house of the Lord, and had ceased to bear the fruit of piety which they owed, and which the Lord hungered for in them. The Lord dried up the tree with a curse, so that men, seeing or hearing this, might understand all the more that they themselves were to be condemned by the divine judgment, if, without the fruit of works, they flattered themselves only with the applause of religious speech, or with the rustling and covering of green leaves. But because they did not understand, he consequently exercised upon them the rigor of deserved vengeance. And he cast out the commerce of human affairs from that house, in which it had been commanded that only divine matters should be transacted, that sacrifices and prayers should be offered to God, that the word of God should be read, heard, and sung. And indeed it is to be believed that he found sold or bought in the temple only those things which were necessary for the ministry of that same temple, according to what we read to have happened on another occasion, when, entering the same temple, he found in it those selling and buying sheep and oxen and doves. For it is surely to be believed that those who had come from afar bought all these things from the local inhabitants only that they might be offered in the house of the Lord. If, then, the Lord did not wish even those things to be sold in the temple which he wished to be offered in the temple, namely on account of the pursuit of avarice or fraud, which is wont to be the peculiar crime of merchants, with what severity, do you suppose, would he have punished, had he found there some given over to laughter or idle talk, or enslaved to any other vice whatsoever? For if the Lord does not allow temporal business, which men were free to conduct elsewhere, to be conducted in his own house, how much more do those things which are permitted nowhere at all deserve greater heavenly wrath, if they are done in buildings consecrated to God? But because the Holy Spirit appeared upon the Lord in the form of a dove, the gifts of the Holy Spirit are rightly signified by doves. But who are those in the temple of God today who sell doves, except those who in the Church receive a price for the laying on of hands? by which laying on, indeed, the Holy Spirit is given from heaven. The dove, therefore, is sold, when the laying on of hands, by which the Holy Spirit is received, is offered for a price. But our Redeemer overturns the seats of those selling doves, because he destroys the priesthood of such traders.

Hinc est quod sacri canones Simoniacam haeresim damnant, et eos sacerdotio privari praecipiunt, qui de largiendis ordinibus pretium quaerunt. Cathedra ergo vendentium columbas evertitur, quia ii qui spiritalem gratiam venundant, vel ante humanos, vel ante Dei oculos sacerdotio privantur.

Et non sinebat ut quisquam transferret vas per templum. De vasis dicit illis quae mercandi gratia inferebant. Caeterum absit ut vasa Deo dicata Dominus ejiceret de templo, vel introferri prohiberet in templum, ubi futuri sui examinis insigne praetendit exemplum; sed potius immunda et profana eliminat vasa de templo, ac ne amplius inferantur prohibet, quando non solum de Ecclesia omnes repellit ac deturbat reprobos, verum etiam, ne ultra ad turbandam Ecclesiam intrent, aeterno eos verbere compescit. Sed et in praesenti haec est vera domus Domini, id est, cordis fidelium purificatio, ut non tantum peccata quae inerant divinitus immissa compunctio tollat, sed etiam ne haec ultra repetant, divina in eis gratia perseverans adjuvet.

Et docebat, dicens eis: Nonne scriptum est quia domus mea domus orationis vocabitur omnibus gentibus? Omnibus, inquit, gentibus non uni genti Judaicae, nec in uno Jerosolymae urbis loco, sed in toto orbe terrarum, et nequaquam taurorum et hircorum et arietum, sed orationis.

Vos autem fecistis eam speluncam latronum. Qui ad accipienda munera in templo residebant, profecto quin quibusdam non dantibus laesiones exquirerent, dubium non erat. Domus ergo orationis spelunca latronum facta fuerat, quia ad hoc in templo assistere noverant, ut aut non dantes munera studerent corporaliter persequi, aut dantes spiritaliter necare. Templum quoque et domus Dei est ipsa mens atque conscientia fidelium, quae si quando in laesione proximi perversas cogitationes profert, quasi in spelunca latronum resident. Et simpliciter gradientes interficiunt, quando in eos qui in nullo rei sunt laesionis gladios defigunt. Mens enim fidelium non jam domus orationis, sed spelunca latronum est, quando, relicta innocentia et simplicitate sanctitatis, illud conatur agere, unde valeat proximis nocere.

Et cum mane transirent, viderunt ficum aridam factam a radicibus. Non rami tantum aut stipites infructuosae fici, sed ipsa etiam radix arefiendo, sententiam divinae in se reprobationis ostendit. Et Joannes ait quia securis ad radicem arborum posita est (Matth. III).

Hence it is that the sacred canons condemn the Simoniac heresy, and decree that those be deprived of the priesthood who seek a price for bestowing holy orders. The seat of those selling doves, therefore, is overturned, because those who sell spiritual grace are deprived of the priesthood, either before human eyes or before the eyes of God.

And he did not allow anyone to carry a vessel through the temple. He speaks of those vessels which they were bringing in for the sake of trading. But far be it that the Lord should cast vessels dedicated to God out of the temple, or forbid them to be brought into the temple, where he sets forth a notable example of his future judgment; but rather he removes unclean and profane vessels from the temple, and forbids that they be brought in any longer, since he not only repels and drives out all the reprobate from the Church, but also, lest they enter again to disturb the Church, restrains them with an eternal scourge. But also in the present time this is the true house of the Lord, that is, the purification of the heart of the faithful, so that a divinely infused compunction may not only take away the sins that were present, but that persevering divine grace may also help them, lest they repeat these sins any further.

And he taught, saying to them: Is it not written that my house shall be called a house of prayer for all nations? For all nations, he says, not for one Jewish nation, nor in one place of the city of Jerusalem, but in the whole world, and by no means a house of bulls and goats and rams, but of prayer.

But you have made it a den of thieves. As for those who sat in the temple to receive gifts, there was indeed no doubt that they sought out injuries against certain ones who did not give. The house of prayer, therefore, had been made a den of thieves, because they knew how to be present in the temple for this purpose: either to strive to persecute bodily those who did not give gifts, or to kill spiritually those who gave them. The temple and house of God is also the very mind and conscience of the faithful, which, if at any time it brings forth perverse thoughts to the injury of a neighbor, dwells as it were in a den of thieves. And they slay those who walk in simplicity, when they fix the swords of injury into those who are guilty of nothing. For the mind of the faithful is no longer a house of prayer but a den of thieves, when, having abandoned the innocence and simplicity of holiness, it strives to do that by which it may be able to harm its neighbors.

And as they passed by in the morning, they saw the fig tree dried up from the roots. Not only the branches or trunks of the fruitless fig tree, but the very root also, by withering, displayed in itself the sentence of divine reprobation. And John says that the axe is laid to the root of the trees (Matth. III).

Arefacta est itaque ficus a radicibus, ut ostenderetur gens impia, non ad tempus vel ex parte corripienda externorum incursibus, et mox, miserante Domino, post actam poenitentiam priscae restituenda libertati, ut saepe factum sacra historia refert; sed aeterna potius damnatione ferienda, arefacta est radicibus, ut intimaretur nefanda plebs non solum humana gloria forinsecus, verum etiam divino intus favore funditus esse destituenda. Nam et salutem vitamque quam accipere poterat in coelis, et quam jam perceperat patriam, perdidit in terris.

Et respondens Jesus, ait illis: Habete fidem Dei. Amen dico vobis, quia quicunque dixerit huic monti: Tollere et mittere in mare, et non haesitaverit in corde suo, sed crediderit quia quodcunque dixerit fiat, fiet ei. Solent gentiles qui contra Ecclesiam maledicta scripsere, improperare nostris quod non habuerint plenam fidem Dei, quia nunquam montes transferre potuerint. Quibus respondendum est non omnia scripta esse quae in Ecclesia sunt gesta, sicut etiam de factis ipsius Christi Dei et Domini nostri Scriptura nostra testatur. Unde et hoc quoque fieri potuisset, ut mons ablatus de terra mitteretur in mare, si necessitas id fieri poposcisset. Quomodo legimus factum precibus beati patris Gregorii Neocesareae Ponti antistitis, viri meritis et virtutibus eximii, ut mons in terra tantum loco cederet, quantum incolae civitatis opus habebant. Cum enim volens aedificare Ecclesiam in loco apto, videret eum angustiorem esse, quam res exigebat, eo quod ex una parte rupe maris, ex alia monte proximo coarctaretur, venit nocte ad locum, et genibus flexis admonuit Dominum promissionis suae, ut montem longius juxta fidem petentis ageret. Et mane facto reversus invenit montem tantum spatii reliquisse structoribus ecclesiae, quantum opus habuerant. Poterat ergo hic, poterat alius quis ejusdem meriti vir, si opportunitas exegisset, impetrare a Domino, merito fidei, ut etiam mons tolleretur et mitteretur in mare. Verum quia montis nomine nonnunquam diabolus significatur, videlicet propter superbiam qua se contra Deum erigit, et esse vult similis Altissimo, mons ad praeceptum eorum qui fortes fide sunt tollitur de terra, et in mare projicitur, cum praedicantibus verbum doctoribus sanctis immundus Spiritus ab eorum corde repellitur, qui ad vitam sunt praeordinati, et in turbulentis amarisque infidelium mentibus vesaniam suae tyrannidis exercere permittitur.

The fig tree, then, was dried up from the roots, so that it might be shown that the impious nation was not to be chastised for a time or in part by the incursions of foreigners, and then, by the Lord's mercy, after Repentance had been performed, restored to its former liberty—as sacred history often relates to have happened—but rather was to be struck with eternal damnation; it was dried up at the roots, so that it might be signified that the wicked people were to be utterly bereft, not only outwardly of human glory, but also inwardly of divine favor. For it lost both the salvation and life which it could have received in heaven, and the homeland which it had already obtained on earth.

And Jesus answering, said to them: Have the faith of God. Amen I say to you, that whosoever shall say to this mountain: Be thou removed and cast into the sea, and shall not doubt in his heart, but shall believe that whatsoever he saith shall be done, it shall be done unto him. The pagans who have written slanders against the Church are wont to reproach ours with not having had the full faith of God, because they were never able to move mountains. To whom it must be answered that not all the things that were done in the Church have been written down, as even our Scripture testifies concerning the deeds of Christ himself, our God and Lord. Whence this too could have happened, that a mountain, taken away from the earth, might be cast into the sea, if necessity had demanded that this be done. As we read it happened through the prayers of the blessed father Gregory, bishop of Neocaesarea in Pontus, a man eminent in merits and virtues, that the mountain on the ground yielded as much space as the inhabitants of the city had need of. For when, wishing to build a church in a suitable place, he saw that it was narrower than the matter required, because on one side it was hemmed in by a cliff of the sea, on the other by a nearby mountain, he came by night to the place, and, with knees bent, reminded the Lord of his promise, that he might drive the mountain further off according to the faith of the one asking. And when morning came, returning, he found that the mountain had left as much space for the builders of the church as they had needed. This man, therefore, could have obtained, and any other man of the same merit could have obtained, if occasion had required it, from the Lord, by the merit of faith, that even a mountain be removed and cast into the sea. But because by the name of mountain the devil is sometimes signified, namely because of the pride by which he raises himself up against God, and wishes to be like the Most High, the mountain, at the command of those who are strong in faith, is removed from the earth and cast into the sea, when, as the holy teachers preach the word, the unclean spirit is driven away from the heart of those who are foreordained to life, and is permitted to exercise the madness of his tyranny in the turbulent and bitter minds of unbelievers.

Non quod ibi etiam antea sedem regnumque non habuerit, sed quia tanto acrius in eos quos licet desaevit, quanto amplius se dolet a laesione piorum fuisse depulsum. Cui simile est illud Apocalypsis: Et secundus angelus tuba cecinit, et ecce tanquam mons magnus igne ardens missus est in mare (Apoc. VIII). Canente etenim angelo tuba, mons igne ardens missus est in mare, quia, praedicante verbum doctore veritatis, antiquus hostis invidiae facibus accensus, perversorum animos gravius corrupturus adiit, ut dolorem expulsionis suae de fidelibus vindicaret in perfidis.

Et cum stabitis ad orandum dimittite si quid habetis adversus aliquem, ut et pater vester, qui in coelis est, dimittat vobis peccata vestra, etc. Notanda distinctio deprecantium. Qui perfectam habet fidem, quae per dilectionem operatur, ille orando, vel etiam jubendo, potest montes transferre spiritales. Quomodo fecit Paulus de Helyma mago, quem et oculis et arte nefanda privavit. Quomodo de Pythonissa in Philippis, de qua spiritum malignum, montem videlicet superbissimum, ejecit. Sed idem mons in mare projectus quantum furibundi ignis huic intulerit, subsecuta confestim contra eum gentilium persecutio perdocuit. Qui vero tantae fastigium perfectionis necdum conscendere queunt, postulent sibi peccata dimitti, quo ad vitam intrare mereantur perpetuam, et absque dubio impetrabunt quod petunt, si tamen in se peccantibus aliis primo ipsi dimittunt. Sin autem hoc facere contemnunt, non solum orando virtutes facere, sed nec suorum possunt veniam consequi peccatorum.

Et cum ambularet in templo, accedunt ad eum summi sacerdotes, et scribae, et seniores, et dicunt illi: In qua potestate haec facis? Et quis tibi dedit hanc potestatem ut ista facias? Diversis modis eamdem quam supra calumniam struunt, quando dixerunt: In Beelzebub principe daemoniorum ejicit daemonia. Quando enim dicunt, In qua potestate haec facis? de Dei dubitant potestate, et subintelligi volunt diaboli esse quae faciat. Addentes quoque: Quis tibi dedit hanc potestatem? manifestissime Dei Filium negant, quem putant non suis, sed alienis viribus signa facere.

Jesus autem respondens ait: Interrogabo vos et ega unum verbum, et respondete mihi, et dicam vobis in qua potestate haec faciam. Baptismus Joannis de coelo erat, an ex hominibus? Respondete mihi. Poterat Dominus aperta responsione tentatorum calumniam confutare, sed prudenter interrogat, ut suo vel silentio vel sententia condemnentur.

Not that he did not also have his seat and kingdom there before, but because he rages the more fiercely against those whom he may, the more he grieves that he has been driven away from injuring the righteous. Like to this is that passage of the Apocalypse: And the second Angel sounded the trumpet, and behold, as it were a great mountain burning with fire was cast into the sea (Apoc. VIII). For while the Angel sounded the trumpet, a mountain burning with fire was cast into the sea, because, while the teacher of truth preached the word, the ancient enemy, inflamed by the torches of envy, drew near to corrupt more gravely the minds of the perverse, that he might avenge upon the faithless the grief of his expulsion from the faithful.

And when you shall stand to pray, forgive if you have anything against any man, that your Father also, who is in heaven, may forgive you your sins, etc. The distinction between those who pray must be noted. He who has perfect faith, which works through love, is able, by praying or even by commanding, to move spiritual mountains. As Paul did in the case of Elymas the magician, whom he deprived both of his eyes and of his wicked art. As also in the case of the woman with the divining spirit at Philippi, from whom he cast out the wicked spirit, that is, a most proud mountain. But how much of raging fire that same mountain, once cast into the sea, brought upon him, the persecution of the pagans that immediately followed against him fully taught. But those who cannot yet climb to the summit of so great a perfection, let them ask that their sins be forgiven them, so that they may deserve to enter into everlasting life, and without doubt they will obtain what they ask, provided that they themselves first forgive others who sin against them. But if they refuse to do this, they can neither work miracles by praying, nor obtain forgiveness of their own sins.

And as he was walking in the temple, the chief priests, and the scribes, and the elders came to him, and say to him: By what authority dost thou these things? And who gave thee this authority that thou shouldst do these things? In different ways they contrive the same calumny as above, when they said: By Beelzebub the prince of devils he casteth out devils. For when they say, By what authority dost thou these things? they cast doubt upon the power of God, and wish it to be understood that what he does is of the devil. Adding also: Who gave thee this authority? they most manifestly deny the Son of God, whom they think works signs not by his own powers, but by another's.

But Jesus answering said: I will ask you one word, and answer me, and I will tell you by what power I do these things. Was the baptism of John from heaven, or from men? Answer me. The Lord could have refuted the calumny of the tempters with an open response, but he prudently asks a question, so that they might be condemned by their own silence or their own judgment.

At illi cogitabant secum dicentes: Si dixerimus, de coelo, dicet nobis: Quare ergo non credidistis ei? Quem enim confitemini de coelo habuisse prophetiam, mihi testimonium perhibuit, et ab illo audistis in qua ista faciam potestate.

Si dixerimus ex hominibus, Timemus populum. Omnes enim habebant Joannem, quia vere propheta esset. Viderunt ergo quod utrumlibet horum respondissent, in laqueum se casuros, timentes lapidationem, sed magis timentes veritatis confessionem.

Et respondentes dicunt Jesu: Nescimus. Et respondens Jesus ait illis: Neque ego dico vobis in qua potestate haec faciam. Non vobis dico quod scio, quia non vultis fateri quod scitis. Justissime repulsi, utique confusi abscesserunt. Et impletum est quod in psalmo per prophetam dicit Deus Pater: Paravi lucernam Christo meo, id est, ipsum Joannem. Inimicos ejus induam confusione (Psal. CXXXI). Notandum autem quod duas ob causas maxime scientia veritatis est occultanda quaerentibus. Cum videlicet is qui quaerit, aut minus capax est ad intelligendum quod quaerit, aut odio vel contemptu ipsius veritatis indignus est cui debeat aperiri quod quaerit. Propter quorum unum Dominus ait: Adhuc multa habeo vobis dicere, sed non potestis illa portare modo. Propter alterum vero discipulis praecepit: Nolite dare sanctum canibus: neque mittatis margaritas vestras ante porcos.

CAPUT XII.

Et coepit illis in parabolis loqui: Vineam pastinavit homo, et circumdedit sepem, et fodit lacum, et aedificavit turrim. Homo iste qui pastinavit vineam ipse est qui in aliqua parabola conduxit operarios in vineam suam. Qui plantavit vineam de qua Isaias plenissime per canticum loquitur, ad extremum inferens: Vinea Domini Sabaoth, domus est Israel. Et in psalmo, Vineam (inquit) de Aegypto transtulisti, ejecisti gentes et plantasti eam. Et sepem circumdedit ei, vel murum urbis, vel angelorum auxilia. Et fodit in ea lacum, sive torcular, aut altare, aut illa torcularia quorum et tres psalmi titulo praenotantur, octavus, et octogesimus, et octogesimus tertius. Et aedificavit turrim, haud dubium quin templum de quo dicitur per Michaeam: Et tu turris nebulosa filiae Sion.

But they thought within themselves, saying: If we say, From heaven, he will say to us: Why then did you not believe him? For he whom you confess to have had prophecy from heaven bore witness to me, and from him you heard by what power I do these things.

If we say, From men, we fear the people. For all held John to be truly a prophet. They saw, therefore, that whichever of these two they answered, they would fall into a snare, fearing stoning, but fearing even more the confession of the truth.

And answering, they say to Jesus: We do not know. And Jesus answering said to them: Neither do I tell you by what power I do these things. I do not tell you what I know, because you do not wish to confess what you know. Most justly rebuffed, they departed utterly confounded. And that was fulfilled which God the Father says in the psalm through the prophet: I have prepared a lamp for my Christ, that is, John himself. I will clothe his enemies with confusion (Ps. CXXXI). It must be noted, however, that for two reasons especially the knowledge of the truth is to be concealed from those who seek it. Namely, when he who seeks is either less capable of understanding what he seeks, or, out of hatred or contempt for the truth itself, is unworthy that what he seeks should be revealed to him. On account of one of these the Lord says: I still have many things to tell you, but you cannot bear them now. But on account of the other, he instructed the disciples: Do not give what is holy to dogs, nor cast your pearls before swine.

CHAPTER XII.

And he began to speak to them in parables: A man planted a vineyard, and set a hedge about it, and dug a vat, and built a tower. This man who planted the vineyard is the same one who in another parable hired workers into his vineyard. He who planted the vineyard of which Isaiah speaks most fully through a canticle, concluding at the end: The vineyard of the Lord of hosts is the house of Israel. And in the psalm he says: You transferred a vineyard out of Egypt, you cast out the nations and planted it. And he surrounded it with a hedge — either the wall of the city, or the help of angels. And he dug in it a vat, or a winepress, or an altar, or those winepresses which are also noted in the title of three psalms, the eighth, the eightieth, and the eighty-third. And he built a tower — undoubtedly the temple, of which it is said through Micah: And you, cloudy tower of the daughter of Sion.

Et locavit eam agricolis. Quos alibi vineae operarios appellavit, qui conducti fuerant hora prima, tertia, sexta et nona. Et peregre profectus est, non loci mutatione. Nam Deus unde abesse potest, quo complentur omnia? Et qui dicit per Jeremiam: Ego Deus appropinquans, et non de longe dicit Dominus? Sed abire videtur a vinea, ut vinitoribus liberum operandi arbitrium derelinquat.

Et misit ad agricolas in tempore servum, ut ab agricolis acciperet de fructu vineae. Qui apprehensum cum ceciderunt, et dimiserunt vacuum. Bene tempus fructuum posuit, non proventum. Nullus enim fructus exstitit populi contumacis, nullus hujus vineae proventus, tametsi crebre ac sollicite quaereretur, inventus est. Servus ergo qui primo missus est, ipse legifer Moyses intelligitur, qui quadraginta annos continuos fructum aliquem legis quem dederat, a cultoribus inquirebat, sed caesum eum dimiserunt vacuum. Irritaverunt enim Moysen in castris, et Aaron sanctum Domini. Et vexatus est Moyses propter eos, quia exacerbaverunt Spiritum ejus. Qui et ipse servus quid de fructu vineae hujus sentiat, palam carmine declarat dicens: Et vinea enim Sodomorum, vitis eorum, et propago eorum ex Gomorrha. Uva eorum uva fellis, et botrus amaritudinis in ipsis, furor draconum vinum eorum, et furor aspidum insanabilis (Deut. XXXII).

Et iterum misit ad illos alium servum, et illum in capite vulneraverunt, et contumeliis affecerunt. Servus alter David regem prophetamque et caeteros psalmistas significat, qui post Moysen missi sunt, ut colonos vineae post edicta legalia psalmodiae modulatione et dulcedine citharae ad exercitium boni operis excitarent. Nam et ipse David, qui cor populi ad coelestia desideranda suspenderet, inter ritus carnalium victimarum laudes Domini continuas, suavi melodia decantari constituit. Sed et hunc affectum contumeliis in capite vulneraverunt, quia psalmistarum carmina quae ad laudem Domini vocabant, parvi pendentes, ipsum qui psalmodiae caput in Spiritu sancto et fons claruerat, David abjecerunt. Dicentes enim: Quae nobis pars in David, aut quae haereditas in filio Isai (III Reg. XII)? regnum simul ejus ignobili stirpe, et religionem impietate mutaverunt. Attamen ipse pro hac vinea, quae, de Aegypto translata, Palestinae montes sua obumbratione protexerat, ne radicitus exterminaretur orabat: Domine Deus virtutum, convertere nunc, respice de coelo, et vide, et visita vineam istam, et dirige eam quam plantavit dextra tua (Psal. LXXIX). Ubi pariter exposuit quis sit homo ille qui hanc vineam plantavit, Dominus videlicet Deus virtutum.

And he let it out to husbandmen. Whom elsewhere he called the workers of the vineyard, who had been hired at the first, third, sixth, and ninth hour. And he went abroad — not by a change of place. For from where can God be absent, he by whom all things are filled? And he who says through Jeremiah: Am I a God who draws near, and not a God afar off, says the Lord? But he seems to depart from the vineyard, so that he might leave to the vinedressers free will to work.

And he sent to the husbandmen a servant at the proper time, that he might receive from the husbandmen of the fruit of the vineyard. Whom, having seized him, they beat, and sent away empty. He rightly mentioned the time of the fruits, not the yield. For no fruit of the contumacious people existed; no yield of this vineyard was found, although it was sought frequently and diligently. The servant, therefore, who was sent first is understood to be the lawgiver Moses himself, who for forty continuous years sought from the cultivators some fruit of the law which he had given, but they beat him and sent him away empty. For they provoked Moses in the camp, and Aaron the holy one of the Lord. And Moses was afflicted because of them, for they embittered his spirit. And this servant himself openly declares in song what he thinks of the fruit of this vineyard, saying: For their vineyard is the vineyard of Sodom, and their vine, and their branch is from Gomorrah. Their grape is a grape of gall, and their cluster is bitterness to them; their wine is the fury of dragons, and the incurable fury of asps (Deut. XXXII).

And again he sent to them another servant, and him they wounded in the head, and treated with insults. The second servant signifies King and Prophet David and the other psalmists, who were sent after Moses, so that, after the legal decrees, they might rouse the tenants of the vineyard to the practice of good work through the melody of psalmody and the sweetness of the harp. For David himself, in order to lift up the heart of the people to desire heavenly things, established that the continual praises of the Lord be sung with sweet melody amid the rites of carnal victims. But this affection also they wounded in the head with insults, because, despising the songs of the psalmists which called them to the praise of the Lord, they rejected David himself, who in the Holy Spirit had shone forth as the head and fount of psalmody. For saying: What part have we in David, or what inheritance in the son of Jesse (III Kings XII)? — they exchanged his kingdom for an ignoble stock, and his religion for impiety, at one and the same time. Nevertheless he himself prayed for this vineyard, which, having been transferred from Egypt, had protected the mountains of Palestine with its shade, that it might not be exterminated from the root: O Lord God of hosts, turn now, look down from heaven, and see, and visit this vineyard, and guide it which your right hand has planted (Psalm LXXIX). Where he likewise made clear who that man is who planted this vineyard, namely, the Lord God of hosts.

Et rursum alium misit, et illum occiderunt, et plures alios, quosdam caedentes, alios vero occidentes. Tertium cum suis sociis servum, prophetarum chorum intellige, qui continuis attestationibus populum convenerunt, et quae huic vineae ventura imminerent mala praedixerunt. Sed quem prophetarum non sunt persecuti? Et occiderunt eos qui praenuntiabant de adventu Domini Salvatoris (Act. VII). Et hi omnes, multa de hujus vineae sterilitate dixerunt, sed unius Jeremiae planctum ponere sufficiat. Ego autem, inquit, plantavi te vineam electam, omne semen verum, quomodo conversa es in pravum vineae alienae (Jerem. II)? His sane tribus servorum gradibus omnium sub lege doctorum figuram posse comprehendi, Dominus alibi manifeste pronuntiat, dicens: Quoniam necesse est impleri omnia quae scripta sunt in lege Moysi et prophetis et psalmis de me (Luc. XXIV).

Adhuc ergo unum habens filium charissimum, et illum misit ad eos novissimum dicens: Quia reverebuntur filium meum. Quod ait: Quia reverebuntur filium meum, non de ignorantia venit. Quid enim nesciat paterfamilias, qui hoc loco Deus pater intelligitur? Sed semper ambigere dicitur Deus, ut libera voluntas homini reservetur. Interrogemus Arium et Eunomium. Ecce pater dicitur ignorare, et sententiam temperat, et quantum in nobis est, probatur esse mentitus. Quidquid pro patre responderint, hoc intelligant pro filio, qui se dicit ignorare consummationis diem.

Coloni autem dixerunt ad invicem: Hic est haeres, venite occidamus eum, et nostra erit haereditas. Manifestissime Dominus probat Judaeorum principes non per ignorantiam, sed per invidiam crucifixisse Filium Dei. Intellexerunt enim hunc esse cui dictum est: Postula a me, et dabo tibi gentes haereditatem tuam (Psal. II). Et propterea quasi sibi consulentes aiebant: Ecce mundus totus post eum abit. Et si dimittimus eum sic, omnes credent in eum (Joan. XII). Haereditas ergo filii Ecclesia est, cunctis ei data de gentibus, quam non moriens ei pater reliquit, sed ipse sua morte mirabiliter acquisivit, quam resurgendo possedit. Hanc autem, occiso eo, mali coloni praeripere moliebantur, cum crucifigentes eum Judaei fidem quae per eum exstinguere, et suam magis, quae ex lege est justitiam praeferre, ac gentibus imbuendis conabantur inserere.

And again he sent another, and him they killed, and many others, beating some, and killing others. By the third servant with his companions, understand the chorus of the prophets, who with continual testimonies admonished the people, and foretold what evils were to come upon this vineyard. But which of the prophets did they not persecute? And they killed those who foretold the coming of the Lord the Savior (Acts VII). And all these said many things about the barrenness of this vineyard, but let it suffice to set down the lament of Jeremiah alone. But I, he says, planted you a chosen vineyard, wholly of true seed; how have you turned into the depravity of a strange vineyard (Jer. II)? That in these three ranks of servants can indeed be comprehended the figure of all the teachers under the law, the Lord clearly declares elsewhere, saying: For it is necessary that all things be fulfilled which are written in the law of Moses, and in the prophets, and in the psalms, concerning me (Luke XXIV).

Having therefore still one most beloved son, him too he sent to them last, saying: They will reverence my son. That he says: They will reverence my son, does not proceed from ignorance. For what could the father of the household, who in this passage is understood to be God the Father, fail to know? But God is said always to be in doubt, so that free will may be reserved to man. Let us interrogate Arius and Eunomius. Behold, the father is said to be ignorant, and he tempers his judgment, and, as far as it is in our power to judge, he is proved to have lied. Whatever they shall answer on behalf of the Father, let them understand this on behalf of the Son, who says that he does not know the day of the consummation.

But the tenants said to one another: This is the heir; come, let us kill him, and the inheritance will be ours. The Lord most clearly proves that the princes of the Jews crucified the Son of God not out of ignorance, but out of envy. For they understood that this was he to whom it was said: Ask of me, and I will give you the nations as your inheritance (Ps. II). And therefore, as if taking counsel for themselves, they said: Behold, the whole world goes after him. And if we let him alone thus, all will believe in him (John XII). The inheritance of the Son, then, is the Church, given to him from all the nations, which the Father did not leave to him by dying, but which he himself acquired wondrously by his own death, and possessed by rising again. This, once he was slain, the evil tenants attempted to seize beforehand, since the Jews, in crucifying him, tried to extinguish the faith that comes through him, and rather to prefer their own righteousness which is from the law, and to instill it into the nations to be imbued with it.

Et apprehendentes eum occiderunt, et ejecerunt extra vineam. Notat eos malitiae pertinacis, qui nec crucifixo ac resuscitato a mortuis Domino ad praedicationem apostolorum credere voluerint, sed quasi cadaver vile projecerunt. Quia quantum in se erat a suis eum finibus excludentes gentibus suscipiendum dederunt.

Quid ergo faciet Dominus vineae? Veniet et perdet colonos, et dabit vineam aliis. Hunc versiculum Dominus apud Matthaeum mox exposuit ipse, dicens: Ideo dico vobis quia auferetur a vobis regnum Dei, et dabitur genti facienti fructus ejus (Matth. XXI). Quod ita futurum etiam figuraliter ostenderat, cum in exemplum non credentium Judaeorum infructuoso fico malediceret. Qui e contrario postmodum credentes, sive de Judaeis, sive de gentibus, fructiferae atque eximiae comparavit arbori, dicens: Ego sum vitis, vos palmites. Qui manet in me et ego in eo, hic fert fructum multum (Joan. XV). Cum autem dixisset quia veniens Dominus vineae post perditionem malorum agricolarum, vineam daturus esset aliis, hoc idem ita divinitus fuisse procuratum, prophetico statim affirmavit exemplo, subjiciens:

Nec Scripturam hanc legistis: Lapidem quem reprobaverunt aedificantes, hic factus est in caput anguli? A Domino factum est istud, et est mirabile in oculis nostris. Quomodo, inquit, implebitur haec prophetia, quod lapidem ab aedificantibus reprobatum in caput anguli dicit esse ponendum, nisi quia Christus a vobis reprobatus, et occisus, credituris est gentibus praedicandus, ut quasi lapis angularis duos condat in semetipso, atque ex utroque populo unam sibi fidelium civitatem, unum templum aedificet? Eosdem enim Synagogae magistros quos supra colonos dixerat, nunc aedificantes appellat. Quia qui subditam sibi plebem ad ferendos vitae fructus quasi vineam jubebantur excolere, ipsi quoque hanc Deo inhabitatore dignam quasi domum construere atque ornare praecipiebantur. Unde et Apostolus fidelibus scribens, ait: Dei agricultura, Dei aedificatio estis (I Cor. III). Sed qui fructum vineae Dei quasi pessimi coloni reddere magno patrifamilias negabant, iidem quasi mali caementarii laborant domui Dei lapidem pretiosum et electum, qui vel in fundamentis, vel in angulo ponendus erat, subtrahere, hoc est fidem Christi auditoribus suis conabantur eripere.

And laying hold of him they killed him, and cast him out of the vineyard. He marks them as men of stubborn malice, who, even when the Lord had been crucified and raised from the dead, would not believe the preaching of the apostles, but cast him out as though a vile corpse. For, as far as it was in their power, excluding him from their own borders, they gave him over to the nations to be received.

What then will the lord of the vineyard do? He will come and destroy the tenants, and give the vineyard to others. This verse the Lord himself soon expounded in Matthew, saying: Therefore I say to you that the kingdom of God will be taken away from you, and will be given to a nation producing its fruits (Matt. XXI). That this would come to pass he had also shown figuratively, when, as an example of the unbelieving Jews, he cursed the unfruitful fig tree. But those who, on the contrary, afterward believed, whether of the Jews or of the Gentiles, he compared to a fruitful and excellent tree, saying: I am the vine, you are the branches. He who abides in me, and I in him, he bears much fruit (John XV). But when he had said that the lord of the vineyard, coming after the destruction of the wicked tenants, would give the vineyard to others, he immediately affirmed that this very thing had been divinely arranged, by adding a prophetic example, saying:

Have you not read this Scripture: The stone which the builders rejected, this has been made the head of the corner? This was done by the Lord, and it is wonderful in our eyes. How, he says, will this prophecy be fulfilled, which says that the stone rejected by the builders is to be placed as the head of the corner, unless because Christ, rejected and killed by you, is to be preached to the gentiles who are to believe, so that, as a cornerstone, he might unite the two in himself, and build for himself, from each of the two peoples, one city of the faithful, one temple? For he now calls the same teachers of the Synagogue, whom above he had called tenants, builders. For those who were commanded to cultivate, like a vineyard, the people subject to them, so that they might bear the fruits of life, were also charged themselves to build and adorn this same people, as a house worthy for God to inhabit. Whence also the Apostle, writing to the faithful, says: You are God's cultivation, God's building (I Cor. III). But those who, like the worst tenants, refused to render the fruit of God's vineyard to the great father of the household, the same, like evil masons, labor to withdraw from the house of God the precious and chosen stone which was to be placed either in the foundations or in the corner — that is, they were trying to snatch the faith of Christ away from their hearers.

Et quaerebant eum tenere, et timuerunt turbam. Cognoverunt enim quoniam ad eos parabolam hanc dixerit, et relicto eo abierunt. Principes sacerdotum et scribae, quasi mentientem contra se Dominum quaerebant interficere. Sed hoc idem quaerendo, docebant vera esse quae dixerat. Ipse quippe est haeres, cujus injustam necem aiebat esse vindicandam a patre. Illi nequam coloni, qui ab occidendo Dei Filio ad modicum quidem timore humano retardari, donec veniret hora ejus, nunquam vero divino amore potuere cohiberi. Morali sane intellectu, cuique fidelium cum mysterium baptismi quod exerceat operando committitur, quasi vinea quam excolat locatur. Mittitur servus unus, alter, et tertius, qui de fructu accipiant, cum lex, psalmodia, prophetia, quarum admonitionem bene agendo sequatur, legitur. Sed missus servus contumeliis affectus vel caesus ejicitur, cum sermo auditus contemnitur, vel (quod pejus est) etiam blasphematur. Missum insuper haeredem (quantum in se est) occidit, qui et Filium Dei conculcaverit, et spiritui gratiae, quo sanctificatus est, contumeliam fecerit. Perdito malo cultore, vinea dabitur alteri, cum dono gratiae quod superbus sprevit, humilis quisque ditabitur. Sed et hoc quod principes sacerdotum, scribae, ac seniores manum mittere quaerentes in Jesum, timore turbae retinentur, quotidie geritur in Ecclesia, cum quilibet solo de nomine frater eam, quam non diligit ecclesiasticae fidei ac pacis unitatem, propter cohabitantium fratrum bonorum multitudinem aut erubescit, aut timet impugnare. Qui tamen sicut de stultissima avium struthione Dominus ait, cum tempus fuerit, in altum alas erigit, quia persequendo Ecclesiam quasi Dominum cruci addicere et ostentui gaudebit habere.

Et mittunt ad eum quosdam ex Pharisaeis et Herodianis, ut eum caperent in verbo. Herodianos dicit milites Herodis tetrarchae, qui et ipse tunc temporis erat Jerosolymis, atque in spernendo et irridendo Dominum Pilato et Judaeis consentiebat, ut Lucas evangelista testatur. Quaerentes ergo Dominum comprehendere summi sacerdotes, scribae, et seniores timuerunt turbam. Atque idea quia per se non poterant, terrenae potestatis manibus efficere tentabant, ut velut ipsi a morte ejus viderentur immunes.

And they sought to seize him, and they feared the crowd. For they knew that he had spoken this parable against them, and, leaving him, they went away. The chief priests and scribes sought to kill the Lord, as though he were lying against them. But by seeking this very thing, they were teaching that what he had said was true. For he himself is the heir, whose unjust death he said would be avenged by the father. Those wicked tenants, who indeed could be delayed for a little while by human fear from killing the Son of God, until his hour should come, but could never be restrained by divine love. In the moral sense, indeed, when the mystery of baptism, which each of the faithful is to exercise by working, is entrusted to him, it is let out to him as a vineyard which he is to cultivate. One servant is sent, then another, and a third, to receive the fruit, when the law, the psalmody, and the prophecy are read, whose admonition he is to follow by acting well. But the servant who is sent is treated with insults or beaten and cast out, when the word that is heard is despised, or (what is worse) even blasphemed. Moreover, he who has trampled the Son of God underfoot, and has done injury to the Spirit of grace by which he was sanctified, kills, as far as it is in him, the heir who was sent. When the wicked cultivator has perished, the vineyard will be given to another, when each humble person is enriched with the gift of grace which the proud one spurned. But this too, that the chief priests, scribes, and elders, seeking to lay hands on Jesus, are held back by fear of the crowd, happens daily in the Church, when someone who is a brother in name only is either ashamed or afraid to attack the unity of ecclesiastical faith and peace, which he does not love, because of the multitude of good brothers dwelling together with him. Yet he, just as the Lord says of the ostrich, the most foolish of birds, when the time comes raises his wings aloft, because by persecuting the Church he will rejoice to have, as it were, condemned the Lord to the cross and to hold him up to mockery.

And they sent to him certain of the Pharisees and the Herodians, that they might catch him in his speech. By Herodians he means the soldiers of Herod the tetrarch, who himself was at that time in Jerusalem, and agreed with Pilate and the Jews in despising and mocking the Lord, as Luke the Evangelist testifies. The chief priests, therefore, the scribes, and the elders, seeking to seize the Lord, feared the crowd. And therefore, since they could not do it by themselves, they tried to accomplish it through the hands of earthly power, so that they might appear to be free from his death.

Nuper enim sub Caesare Augusto Judaea subjecta Romanis, quando in toto orbe est celebrata descriptio, stipendiaria facta fuerat, et erat in populo magna seditio, dicentibus aliis pro securitate et quiete, qua Romani pro omnibus militabant, debere tributa persolvi; Pharisaeis vero qui sibi applaudebant in justitia, e contrario nitentibus, non debere populum Dei qui decimas solveret, et primitias daret, et caetera quae in lege scripta sunt, humanis legibus subjacere. Cujus seditionis adeo fomes invaluit, ut post Domini resurrectionem, insistentibus Romanis, patriam gentem, et regnum, augustum quoque illud cum sua religione templum, insuper ipsam lucem, perdere, quam tributa pendere, maluerint.

Qui venientes dicunt ei: Magister, scimus quia verax es, et non curas quemquam. Nec enim vides in faciem hominis, sed in veritate viam Domini doces. Licet dari tributum Caesari, an non dabimus? Blanda et fraudulenta interrogatio illuc provocat respondentem, ut magis Deum quam Caesarem timeat, et dicat non debere tributa solvi, ut statim audientes Herodiani, seditionis contra Romanos auctorem eum teneant.

Qui sciens versutiam eorum, ait illis: Quid me tentatis? Afferte mihi denarium ut videam. At illi attulerunt ei. Sapientia semper sapienter agit, ut suis potius tentatores sermonibus confutentur: Afferte mihi, inquit, denarium. Hoc est genus nummi, quod pro decem nummis imputabatur, et habebat imaginem Caesaris.

Et ait illis: Cujus est imago haec et inscriptio? Qui putant interrogationem Salvatoris, ignorantiam esse, et non dispensationem, discant ex praesenti loco quod utique potuerit scire Jesus cujus imago esset in nummo: sed interrogat, ut ad sermonem eorum competenter respondeat.

Dicunt illi: Caesaris. Respondens autem Jesus, ait illis: Reddite ergo quae sunt Caesaris Caesari, et quae sunt Dei, Deo. Quod ait: Reddite quae sunt Caesaris Caesari, nummum, tributum, et pecuniam; et quae sunt Dei, Deo, decimas, primitias et oblationes ac victimas sentiamus. Quomodo et ipse reddit tributa pro se et Petro, et Deo reddidit quae Dei sunt, patris faciens voluntatem. Aliter: Reddite quae Caesaris sunt Caesari, et quae sunt Dei, Deo. Quemadmodum Caesar a nobis exigit impressionem imaginis suae, sic et Deus, ut quemadmodum illi redditur nummus, sic Deo reddatur anima lumine vultus ejus illustrata atque signata. Unde Psalmista: Signatum est, inquit, in nobis lumen vultus tui, Domine (Psal. IV).

For recently, under Caesar Augustus, Judea, subjected to the Romans, when the census was celebrated throughout the whole world, had been made tributary, and there was great sedition among the people, some saying that tribute ought to be paid for the sake of the security and peace for which the Romans fought on behalf of all; while the Pharisees, who applauded themselves for righteousness, strove on the contrary that the people of God, who paid tithes and gave first-fruits and the rest that is written in the Law, ought not to be subject to human laws. The tinder of this sedition grew so strong that, after the Lord's resurrection, as the Romans pressed on, they preferred to lose their homeland, their people, and their kingdom, and also that august temple with its religion, and even light itself, rather than pay tribute.

Coming to him, they say: Master, we know that you are truthful, and care for no one. For you do not regard the face of man, but teach the way of the Lord in truth. Is it lawful to give tribute to Caesar, or shall we not give it? The flattering and fraudulent question provokes the respondent to fear God rather than Caesar, and to say that tribute ought not to be paid, so that the Herodians, hearing it at once, might seize him as the instigator of sedition against the Romans.

But he, knowing their craftiness, said to them: Why do you tempt me? Bring me a denarius, that I may see it. And they brought it to him. Wisdom always acts wisely, so that the tempters may rather be confounded by their own words: Bring me, he says, a denarius. This is a kind of coin which was reckoned as ten coins, and it bore the image of Caesar.

And he said to them: Whose is this image and inscription? Let those who think that the Savior's question was ignorance, and not a design, learn from the present passage that Jesus could certainly have known whose image was on the coin; but he asks, so that he might answer their words fittingly.

They say to him: Caesar's. And Jesus answering, said to them: Render therefore to Caesar the things that are Caesar's, and to God the things that are God's. When he says: Render to Caesar the things that are Caesar's, let us understand coin, tribute, and money; and by the things that are God's, tithes, first-fruits, offerings, and sacrifices. As he himself also paid tribute for himself and for Peter, and rendered to God the things that are God's, doing the will of the Father. Otherwise: Render to Caesar the things that are Caesar's, and to God the things that are God's. As Caesar demands from us the impression of his image, so also does God, so that just as the coin is rendered to him, so the soul, illumined and sealed with the light of his countenance, may be rendered to God. Whence the Psalmist: The light of your countenance, O Lord, he says, is sealed upon us (Ps. IV).

Hoc quoque lumen est totum hominis, et verum bonum, quod non oculis sed mente conspicitur. Signatum autem dixit in nobis, tanquam denarius signatur regis imagine. Homo enim factus est ad imaginem et similitudinem Dei, quam peccando corrupit. Bonum ergo ejus est verum atque aeternum si renascendo signetur.

Et mirabantur super eo. Qui credere debuerant ad tantam sapientiam, mirati sunt, quia calliditas eorum insidiandi non invenisset locum. Et, sicut Matthaeus scribit, relicto eo abierunt, infidelitatem pariter cum miraculo reportantes.

Et venerunt ad eum Sadducaei, qui dicunt resurrectionem non esse. Duae erant haereses in Judaeis, una Pharisaeorum, et altera Sadducaeorum. Pharisaei traditionum et observationum quas illi deuterosis vocant, justitiam praeferebant, unde et divisi vocabantur a populo. Sadducaei autem qui interpretantur justi, et ipsi vendicabant sibi quod non erant. Prioribus et corporis et animae resurrectionem credentibus, confitentibusque et angelos et spiritus, sequentes, juxta Acta apostolorum, omnia denegabant.

Et interrogabant eum dicentes: Magister, Moyses scripsit nobis ut si cujus frater mortuus fuerit, et dimiserit uxorem, et filios non reliquerit, accipiat frater ejus uxorem ipsius, et resuscitet semen fratri suo. Septem ergo fratres erant, et primus accepit uxorem, et mortuus est, non relicto semine, etc. Qui resurrectionem corporum non credebant, animas judicantes interire cum corporibus, recte istiusmodi fingunt fabulam, quae deliramenti arguat eos qui resurrectionem asserant corporum. Potest autem fieri ut vere in gente eorum aliquando hoc acciderit.

In resurrectione ergo cum resurrexerint, cujus de his erit uxor? Septem enim habuerunt eam uxorem. Turpitudinem fabulae opponunt, ut resurrectionis denegent veritatem; verum mystice septem hi fratres sine filiis defuncti, reprobis quibusque congruunt, qui per totam hujus saeculi vitam quae septem diebus volvitur, a bonis operibus steriles existunt. Quibus viritim misera morte praereptis, ad ultimum et ipsa mundana conversatio, quam illi absque fructu vitalis operis exegerant, quasi uxor infecunda transibit.

Et respondens Jesus, ait illis: Nonne ideo erratis, non scientes Scripturas neque virtutem Dei? Propterea errant quia Scripturas nesciunt. Et quia Scripturas ignorant, consequenter nesciunt virtutem Dei, hoc est Christum, qui est Dei virtus et Dei sapientia (I Cor. I).

This light also is the whole good of man, and the true good, which is beheld not with the eyes but with the mind. He said it is sealed in us, just as a denarius is sealed with the image of the king. For man was made to the image and likeness of God, which by sinning he corrupted. His good, therefore, is true and eternal if it is sealed by being reborn.

And they marveled at him. They who ought to have believed in the face of such wisdom, marveled instead, because their cunning had found no place for laying a snare. And, as Matthew writes, leaving him, they went away, carrying back their unbelief along with their astonishment.

And the Sadducees came to him, who say that there is no resurrection. There were two sects among the Jews, one of the Pharisees, and the other of the Sadducees. The Pharisees preferred the righteousness of traditions and observances, which they call deuterosis, whence they were also called 'separated' by the people. The Sadducees, however, whose name is interpreted 'righteous,' likewise claimed for themselves what they were not. While the former believed in the resurrection both of body and of soul, and confessed both angels and spirits, the latter, according to the Acts of the Apostles, denied all these things.

And they questioned him, saying: Master, Moses wrote for us that if anyone's brother should die, and leave a wife, and leave no children, his brother should take his wife, and raise up seed for his brother. There were, then, seven brothers, and the first took a wife, and died, leaving no offspring, etc. They who did not believe in the resurrection of bodies, judging that souls perish with bodies, rightly feign a fable of this kind, which might convict of madness those who assert the resurrection of bodies. It may be, however, that this truly happened at some time among their people.

In the resurrection, therefore, when they shall have risen, whose wife among these shall she be? For seven had her as wife. They oppose the shamefulness of the fable, that they might deny the truth of the resurrection; but mystically these seven brothers, dead without children, correspond to all the reprobate, who throughout the whole life of this age, which revolves in seven days, remain sterile of good works. When these have been snatched away one by one by a wretched death, at the last even the worldly manner of life itself, which they had spent without the fruit of vital work, will pass away like a barren wife.

And Jesus answering, said to them: Do you not therefore err, because you know neither the Scriptures nor the power of God? They err for this reason, that they do not know the Scriptures. And because they are ignorant of the Scriptures, they consequently do not know the power of God, that is, Christ, who is the power of God and the wisdom of God (1 Cor. I).

Cum enim a mortuis resurrexerint, neque nubent, neque nubentur, sed sunt sicut angeli in coelis. Latina consuetudo Graeco idiomati non respondet. Nubere proprie dicuntur mulieres, et viri uxores ducere. Sed nos simpliciter dictum intelligamus, quod nubere de viris, et nubi de uxoribus dictum sit. Si in resurrectione non nubent neque nubentur, resurgent ergo corpora quae possunt nubere et nubi. Nemo quippe dicit de lapide et arbore, et his rebus quae non habent membra genitalia, quia non nubant neque nubantur, sed de iis qui cum possint nubere, tamen aliqua ratione non nubant. Quod autem infertur: Sed sunt sicut angeli in coelis, spiritalis repromittitur conversatio. Sunt enim sicut angeli in coelis, qui gloria resurrectionis innovati, absque ullo mortis metu, absque ulla labe corruptionis, absque ullo terreni status actu, perpetua Dei visione fruuntur. Ad quam necesse est angelicae dignitatis aequalitatem quisquis ascendere desiderat, nunc minimis fratribus pie agendo condescendat.

De mortuis autem quod resurgant non legistis in libro Moysi super rubum, quomodo dixerit illi Deus inquiens: Ego sum Deus Abraham, et Deus Isaac, et Deus Jacob? Ad comprobandam resurrectionis veritatem multo aliis manifestioribus exemplis uti potuit, e quibus est et illud: Suscitabuntur mortui, et resurgent qui in sepulcris sunt. Et in alio loco: Multi dormientium de terrae pulvere consurgent, alii in vitam aeternam, et alii in opprobrium, et confusionem aeternam (Dan. XII). Quaeritur itaque quid sibi voluerit Dominus hoc proferens testimonium, quod videtur ambiguum, vel non satis ad resurrectionis pertinet veritatem. Supra diximus Sadducaeos, nec angelos, nec spiritum, nec resurrectionem corporum confitentes, animarum quoque interitum praedicasse. Hi quinque tantum libros Moysi recipiebant, prophetarum vaticinia respuentes. Stultum ergo erat inde proferre testimonia, quorum auctoritatem non sequebantur. Porro ad aeternitatem animarum probandam ponit exemplum: Ego sum Deus Abraham, et Deus Isaac, et Deus Jacob. Statimque infert:

Non est Deus mortuorum, sed vivorum. Ut cum probaverit animas permanere post mortem (neque enim poterat fieri, ut eorum esset Deus qui nequaquam subsisterent) consequenter introduceretur et corporum resurrectio, quae cum animabus bona malave gesserunt.

For when they shall have risen from the dead, they neither marry nor are given in marriage, but are as the angels in heaven. Latin usage does not correspond to Greek idiom. Nubere is properly said of women, and uxores ducere of men. But let us understand it simply as said, namely that nubere is said of men, and nubi of wives. If in the resurrection they neither marry nor are given in marriage, then bodies which are capable of marrying and being given in marriage will rise again. For no one says of a stone or a tree, and of those things which do not have genital members, that they do not marry nor are given in marriage, but of those who, although they are able to marry, nevertheless for some reason do not marry. But what is added: But they are as the angels in heaven, promises a spiritual manner of life. For they are as the angels in heaven, who, renewed by the glory of the resurrection, without any fear of death, without any stain of corruption, without any act of earthly condition, enjoy the perpetual vision of God. To which equality of angelic dignity, whoever desires to ascend must now condescend to the least of the brethren by acting piously.

But concerning the dead, that they rise again, have you not read in the book of Moses, at the bush, how God spoke to him, saying: I am the God of Abraham, and the God of Isaac, and the God of Jacob? To prove the truth of the resurrection he could have used many other more evident examples, among which is also this: The dead will be raised up, and those who are in the tombs will rise. And in another place: Many of those who sleep in the dust of the earth will rise together, some to eternal life, and others to reproach and eternal confusion (Dan. XII). It is asked, therefore, what the Lord meant in bringing forward this testimony, which seems ambiguous, or does not sufficiently pertain to the truth of the resurrection. Above we said that the Sadducees, confessing neither angels, nor spirit, nor the resurrection of bodies, also preached the perishing of souls. These received only the five books of Moses, rejecting the prophecies of the prophets. It would have been foolish, therefore, to bring forth from there testimonies whose authority they did not follow. Moreover, to prove the eternity of souls, he sets forth the example: I am the God of Abraham, and the God of Isaac, and the God of Jacob. And immediately he adds:

He is not the God of the dead, but of the living. So that, when he had proved that souls remain after death (for it could not be that he was the God of those who did not subsist at all), the resurrection of bodies too might consequently be introduced, of the bodies which, together with the souls, had done good or evil deeds.

Et accessit unus de scribis qui audierat illos conquirentes. Et videns quoniam bene illis responderit, interrogavit eum quod esset primum omnium mandatum. Jesus autem respondit ei quod primum omnium mandatum est: Audi, Israel, Dominus Deus tuus, Deus unus est. Et diliges Dominum Deum tuum ex toto corde tuo, et ex tota anima tua, et ex tota mente tua, et ex tota virtute tua. Hoc est primum mandatum. Secundum autem simile est illi: Diliges proximum tuum tanquam teipsum. Primum omnium et maximum mandatum dicit, hoc est quod ante omnia debeamus intimo in corde singuli, quasi unicum pietatis fundamen locare. Quod apertius in conclusione demonstravit, cum ait: Majus horum aliud mandatum non est. Primum ergo omnium et maximum mandatum est, cognitio atque confessio divinae unitatis cum exsecutione bonae operationis. Bona autem operatio in dilectione Dei et proximi perficitur. Quam breviter aliis verbis commendat Apostolus, dicens: In Christo enim Jesu neque circumcisio aliquid valet, neque praeputium, sed fides quae per dilectionem operatur (Galat. V).

Et ait illi scriba: Bene, magister, in veritate dixisti quia unus est Deus, et non est alius praeter eum. Et ut diligatur ex toto corde, et ex toto intellectu, et ex tota anima, et ex tota fortitudine, et diligere proximum tanquam seipsum, majus est omnibus holocaustomatis et sacrificiis. Ostenditur ex hac responsione scribae gravem saepe inter scribas et Pharisaeos quaestionem esse versatam quod esset mandatum primum sive maximum divinae legis, quibusdam videlicet hostias et sacrificia laudantibus, aliis vero majore auctoritate fidei et dilectionis opera praeferentibus, eo quod plurimi patrum ante legem absque omni victimarum et sacrificiorum consuetudine ex fide tantum, quae per dilectionem operatur, placerent Deo, summique apud ipsum loci haberentur; nemo autem unquam absque fide ac dilectione per holocausta solum et sacrificia Deo placuisse inveniretur. In qua sententia scriba iste etiam se fuisse declaravit.

Jesus autem videns quod sapienter respondisset, dixit illi: Non es longe a regno Dei. Non longe fuit a regno Dei, quia sententiae illius quae Novi Testamenti et evangelicae perfectionis est propria, fautor exstitisse probatus est. Unde solertius inquirendum quomodo dicat Matthaeus quod scriba hic sive legis doctor (ut ipse appellat) tentans Dominum, de mandato primo sive maximo interrogaverit, quem secundum hunc evangelistam Dominus non longe esse a regno Dei asseverat, cum constet eos qui tentando sapientiam quaerunt hanc invenire non posse, ideoque nec regni coelestis quae sapientibus solum panditur appropinquare januae. Dicit enim Scriptura: Et in simplicitate cordis quaerite illum, quoniam invenitur ab iis, qui non tentant illum (Sap. I).

And one of the scribes came near, who had heard them disputing. And seeing that he had answered them well, he asked him which was the first commandment of all. Jesus, however, answered him that the first of all commandments is: Hear, Israel, the Lord your God is one God. And you shall love the Lord your God with your whole heart, and with your whole soul, and with your whole mind, and with your whole strength. This is the first commandment. And the second is like it: You shall love your neighbor as yourself. He calls it the first of all and the greatest commandment, that is, what each of us ought, before all things, to set in the innermost heart as, so to speak, the sole foundation of piety. This he showed more openly in the conclusion, when he said: There is no other commandment greater than these. The first of all and the greatest commandment, therefore, is the knowledge and confession of the divine unity together with the carrying out of good works. Good works, however, are perfected in the love of God and of neighbor. The Apostle commends this briefly in other words, saying: For in Christ Jesus neither circumcision avails anything, nor uncircumcision, but faith which works through love (Galat. V).

And the scribe said to him: Well, master, you have said in truth that God is one, and there is no other besides him. And that he should be loved with the whole heart, and with the whole understanding, and with the whole soul, and with the whole strength, and to love one's neighbor as oneself, is greater than all burnt offerings and sacrifices. It is shown from this reply of the scribe that a serious question was often debated among the scribes and Pharisees as to what was the first or greatest commandment of the divine law, some indeed praising victims and sacrifices, while others, with greater authority, preferred the works of faith and love, because very many of the fathers before the Law, without any custom of victims and sacrifices, pleased God by faith alone, which works through love, and were held to be in the highest place with him; whereas no one was ever found to have pleased God by burnt offerings and sacrifices alone, without faith and love. This scribe declared that he too held this opinion.

But Jesus, seeing that he had answered wisely, said to him: You are not far from the kingdom of God. He was not far from the kingdom of God, because he was proven to have shown himself a supporter of that view which is proper to the New Testament and to evangelical perfection. Hence it must be more carefully inquired how Matthew says that this scribe, or teacher of the law (as he himself calls him), tempting the Lord, asked about the first or greatest commandment, whom, according to this evangelist, the Lord affirms not to be far from the kingdom of God, since it is agreed that those who seek wisdom by tempting cannot find it, and therefore cannot draw near to the gate of the heavenly kingdom, which is opened only to the wise. For Scripture says: And seek him in simplicity of heart, for he is found by those who do not tempt him (Wis. I).

Nisi forte dicamus quod tentaturus quidem Dominum adierit, sed audito ejus responso, correptus, mox ad pietatis gratiam redierit; et quem prius tentando decipiendum putabat, postmodum amplectendo sequendum esse cognoverit. Aut certe ipsam tentationem non accipiamus malam, tanquam decipere volentis inimicum, sed cautam potius, tanquam experiri amplius volentis ignotum. Neque enim frustra scriptum est: Qui facile credit, levis corde minorabitur (Eccli. XIX).

Et nemo jam audebat eum interrogare. Pharisaei et Sadducaei, et caeteri principes Judaeorum quaerentes occasionem calumniae, et verbum aliquod invenire quod pateret insidiis, quia in sermonibus confutati sunt, ultra non interrogant, sed apertissime comprehensum Romanae tradunt potestati. Ex quo intelligimus venena invidiae posse quidem superari, sed difficile conquiescere.

Et respondens Jesus, dicebat docens in templo: Quomodo dicunt scribae Christum Filium David esse? Ipse enim dicit in Spiritu sancto: Dixit Dominus Domino meo, sede a dextris meis, donec ponam inimicos tuos scabellum pedum tuorum. Ipse enim David dicit eum Dominum, et unde est filius ejus? Interrogatio Jesu nobis proficit usque hodie contra Judaeos. Et hi enim qui confitentur Christum esse venturum, hominem simplicem et sanctum asserunt de genere David. Interrogemus ergo eos docti a Domino, si simplex est homo, et tantum filius David, quomodo vocet eum David Dominum suum, non erroris incerto, nec propria voluntate, sed in Spiritu sancto. Non autem reprehenduntur, quia David filium dicunt, sed quia Dei Filium eum esse non credunt: siquidem ipse et Dominus David, Deus ante tempora manendo, et filius David apparuit homo in temporis fine nascendo. Quod autem a Patre subjiciuntur ei inimici, non infirmitatem Filii, sed unitatem naturae, quia in altero alter operatur, significat. Nam et Filius subjicit inimicos Patri, quia Patrem clarificat super terram.

Et dicebat eis in doctrina sua: Cavete a scribis qui volunt in stolis ambulare, et salutari in foro, et in primis cathedris sedere in synagogis, et primos discubitus in coenis. Ambulare in stolis, cultioribus vestimentis indutos ad publicum procedere significat, in quo inter caetera dives ille qui epulabatur quotidie splendide peccasse describitur.

Unless perhaps we say that he indeed approached intending to tempt the Lord, but, having heard his answer, was corrected, and soon returned to the grace of piety; and the one whom he had at first thought to deceive by tempting, he later recognized, by embracing him, as one to be followed. Or indeed let us not take that very temptation as evil, as of an enemy wishing to deceive, but rather as cautious, as of one wishing to test more fully what was unknown. For it is not written in vain: He who believes easily is light of heart and shall be diminished (Ecclus. XIX).

And no one dared any longer to question him. The Pharisees and Sadducees, and the rest of the leaders of the Jews, seeking an occasion for calumny, and to find some word that would lie open to their snares, because they were refuted in their arguments, question him no further, but, having openly seized him, hand him over to the Roman power. From this we understand that the poisons of envy can indeed be overcome, but with difficulty do they come to rest.

And Jesus answering, said as he taught in the temple: How do the scribes say that Christ is the Son of David? For he himself says in the Holy Spirit: The Lord said to my Lord, sit at my right hand, until I put your enemies as a footstool for your feet. For David himself calls him Lord; and how then is he his son? The question of Jesus profits us even to this day against the Jews. For even those who confess that Christ is to come assert that he is a simple and holy man of the lineage of David. Let us therefore, taught by the Lord, ask them: if he is a mere man, and only the son of David, how does David call him his Lord, not through the uncertainty of error, nor by his own will, but in the Holy Spirit? They are not, however, reprehended for calling him the son of David, but because they do not believe him to be the Son of God: since he himself is both the Lord of David, remaining God before all ages, and appeared as the son of David, a man born at the end of time. But that the enemies are made subject to him by the Father signifies not the weakness of the Son, but the unity of nature, because the one works in the other. For the Son also subjects the enemies to the Father, because he glorifies the Father upon earth.

And he said to them in his teaching: Beware of the scribes, who desire to walk about in long robes, and to be greeted in the marketplace, and to sit in the first seats in the synagogues, and the first places at feasts. To walk in long robes signifies to go forth in public clad in finer garments, in which, among other things, that rich man who feasted sumptuously every day is described as having sinned.

Notandum autem quod non salutari in foro, non primos sedere vel discumbere vetat eos quibus hoc officii ordine competit, sed eos nimirum qui haec sive habita, seu certe non habita, indebite amant, a fidelibus quibusque quasi improbos docet esse cavendos, animum, videlicet, non gradum justa districtione redarguens: quamvis et hoc culpa non careat, si iidem in foro litibus intersint, qui in cathedra Moysi Synagogae magistri cupiunt appellari. Duplici sane ratione a vanae gloriae cupidis attendere jubemur, aestimantes bona esse et facienda quae faciunt, vel aemulatione inflammemur, frustra gaudentes in bonis laudari quae simulant.

Qui devorant domos viduarum sub obtentu prolixae orationis, hi accipient prolixius judicium. Non tantum ait, Accipient judicium, sed adjunxit prolixiu, ut insinuet etiam illos qui in angulis stantes orant ut videantur ab hominibus damnationem mereri, sed eos qui haec prolixius quasi religiosiores agendo non solum laudes ab hominibus, verum etiam pecunias quaerunt, graviori esse judicio plectendos. Sunt enim qui se justos et magni apud Deum meriti simulantes, ab infimis quibuslibet et peccatorum suorum conscientia turbatis, quasi patroni pro eis in judicio futuri, pecunias accipere non dubitant: et cum porrectae manus pauperi preces juvare soleant, illi ob hoc maxime in precibus, ut pauperi nummum tollant, pernoctant. Quibus illa Judae maledictio non immerito congruit: Cum judicatur, exeat condemnatus, et oratio ejus fiat in peccatum (Psal. CVIII). Condemnatus quippe cum judicatur, exit, et orationem suam in peccatum recipit, qui magnae nunc aestimationis apud homines habitus, in divino tunc examine non solum se pro aliis intervenire non posse, sed nec sua sibi merita sufficere posse deprehendit, immo ipsarum quibus humanum judicium fefellerat precum, inter crimina poenas luit.

Et sedens Jesus contra gazophylacium, aspiciebat quomodo turba jactaret aes in gazophylacium. Quia sermone Graeco φυλάττειν servare dicitur, et gaza lingua Persica divitiae vocantur, gazophylacium locus appellari solet quo divitiae servantur. Quo nomine et arcam in qua donaria populi congregabantur, ad usus templi necessarios, et porticus in quibus servabantur appellabant. Habes exemplum de porticibus in Evangelio. Haec, inquit, verba locutus est Jesus in gazophylacio, docens in templo (Joan. VIII).

It should be noted, however, that he does not forbid being greeted in the marketplace, nor sitting or reclining in the first places, to those to whom this belongs by order of office; but rather he teaches that those who unduly love these things—whether possessed, or indeed not possessed—must be shunned by all the faithful as wicked, rebuking with just severity the disposition, namely, not the rank; although this too is not without fault, if the same men who desire to be called masters of the Synagogue in the chair of Moses also take part in lawsuits in the marketplace. We are indeed bidden, for a twofold reason, to be wary of those desirous of vain glory: lest, esteeming as good and to be done the things they do, we be either inflamed with emulation, or vainly rejoice to be praised for good things which they only feign.

They who devour the houses of widows under pretense of long prayer, these shall receive a more severe judgment. He did not merely say, They shall receive judgment, but added more severe, so as to suggest that it is not only those who, standing in corners, pray in order to be seen by men who deserve condemnation, but that those who do this more excessively, as though more devout, seeking not only praise from men but even money, are to be punished with a graver judgment. For there are those who, feigning themselves to be righteous and of great merit before God, do not hesitate to accept money from certain lowly persons troubled by the consciousness of their sins, as though they were to be their patrons in the judgment; and whereas the outstretched hand is wont to aid the prayers of the poor, these men spend the night in prayer chiefly for this reason, that they may take money from the poor. To whom that curse of Judas not undeservedly applies: When he is judged, may he go out condemned, and let his prayer become sin (Psal. CVIII). For indeed he goes out condemned when he is judged, and receives his prayer turned into sin—he who, now held in great esteem among men, discovers then, at the divine examination, that he is not only unable to intercede for others, but that even his own merits are not sufficient for himself; nay rather, he pays the penalty, among his crimes, for those very prayers by which he had deceived human judgment.

And Jesus, sitting over against the treasury, beheld how the crowd cast money into the treasury. Because in the Greek tongue φυλάττειν means "to keep," and in the Persian language gaza is the word for "riches," the place where riches are kept is customarily called the gazophylacium. By this name they called both the chest in which the people's offerings were gathered, for the necessary uses of the temple, and the porticoes in which they were kept. You have an example concerning the porticoes in the Gospel. "These words," it says, "Jesus spoke in the treasury, teaching in the temple" (John VIII).

Habes de arca in libro Regum: Et tulit Joiada pontifex gazophylacium unum, aperuitque foramen desuper et posuit illud juxta altare ad dexteram ingredientibus domum Domini. Mittebantque in eo sacerdotes, qui custodiebant ostia, omnem pecuniam quae deferebatur ad templum Domini. Cumque viderent nimiam pecuniam esse in gazophylacio, ascendebat scriba regis et pontifex, effundebant, et numerabant pecuniam quae imveniebatur in domo Domini (IV Reg. XII). Itaque Dominus qui appetitores primatus et vanae gloriae cavendos esse monuerat, qui simulatis orationibus prolixius judicium praedixerat esse rependendum, etiam dona ferentes in domum Domini certo examine discernit, ut retribuat singulis secundum cor et opera eorum, quia eodem modo semper in Ecclesia idem internus arbiter agere non cessat.

Et multi divites jactabant multa. Cum venisset autem una vidua pauper, misit duo minuta, quod est quadrans. Quadrantem vocant calculatores quartam partem cujuscunque rei, videlicet aut loci, aut temporis, aut pecuniae. Forsitan ergo hoc loco quartam partem sicli, id est, quinque obolos significat.

Et convocans discipulos ait illis: Amen dico vobis quoniam vidua haec pauper plus omnibus misit qui miserunt in gazophylacium. Hic nobis locus moraliter quidem intimat quod sit acceptabile Deo quidquid bono animo obtulerimus, qui non substantiam offerentium, sed conscientiam pensat, nec perpendit quantum in ejus sacrificio, sed ex quanto proferatur. Juxta vero leges allegoriae, divites qui in gazophylacium munera mittebant, Judaeos de justitiae legis elatos, porro vidua pauper Ecclesiae simplicitatem designat. Quae recte pauper appellatur, quia vel superbiae spiritum vel concupiscentias temporalium rerum, quasi mundi divitias abjecit. Vidua vero, quia vir ejus pro ea mortem pertulit, et nunc in coeli penetralibus, ab ejus oculis occultus, quasi in parte alterius regionis vivit. Haec in gazophylacium minuta duo mittit, quia in conspectum divinae Majestatis, qua oblationes devotae nostrae operationis quasi certo numero conscriptae et consignatae servantur, sive dilectionem Dei et proximi, seu fidei orationisque suae munera defert. Quae consideratu propriae fragilitatis minuta, sed merito piae intentionis accepta, cunctis superbientium Judaeorum operibus praestant.

You have an example concerning the chest in the book of Kings: "And Jehoiada the high priest took a chest, and bored a hole in the top of it, and set it beside the altar, on the right hand of them that came into the house of the Lord." "And the priests who kept the doors put therein all the money that was brought to the temple of the Lord." "And when they saw that there was very much money in the treasury, the king's scribe and the high priest went up, and they poured out and counted the money that was found in the house of the Lord" (IV Kings XII). Thus the Lord, who had warned that those who covet primacy and vainglory are to be shunned, who had foretold that a more severe judgment was to be rendered for feigned prayers, likewise discerns with a sure scrutiny those who bring gifts into the house of the Lord, so as to repay each according to his heart and his works, because in the same way that same inward judge never ceases to act always in the Church.

And many rich men cast in much. But when a certain poor widow had come, she cast in two mites, which is a farthing. Reckoners call a quadrans the fourth part of any thing whatsoever, namely of space, or of time, or of money. Perhaps, then, in this place it signifies the fourth part of a shekel, that is, five obols.

And calling his disciples together, he said to them: "Amen I say to you, that this poor widow has cast in more than all they who have cast into the treasury." This passage, morally, makes known to us that whatever we offer with a good disposition is acceptable to God, who weighs not the substance of those who offer, but their conscience, and does not consider how much there is in one's sacrifice, but out of how much it is brought forth. But according to the laws of allegory, the rich who cast their gifts into the treasury designate the Jews puffed up over the righteousness of the law, while the poor widow designates the simplicity of the Church. She is rightly called poor, because she has cast aside the spirit of pride and the desires for temporal things, as it were the riches of the world. But a widow, because her husband bore death for her, and now, hidden from her eyes in the inmost chambers of heaven, lives as it were in a region apart. She casts two mites into the treasury, because into the sight of the divine Majesty—where the offerings of our devout activity are kept as if inscribed and sealed with a certain number—she brings the gift either of the love of God and neighbor, or of her faith and prayer. These, small when considered in their own frailty, but accepted on account of the merit of their pious intention, surpass all the works of the proud Jews.

Omnes enim ex eo quod abundabat illis miserunt. Haec vero de penuria sua omnia quae habuit misit totum victum suum. Ex abundantia sibi Judaeus mittit in munera Dei qui, de justitia sua praesumens, haec apud se orat: Deus, gratias ago tibi, quoniam non sum sicut caeteri hominum, raptores, injusti, etc. (Luc. XVIII). Omnem autem victum suum in Dei munera mittit Ecclesia, quia omne quod vivit, non sui esse meriti, sed divini muneris intelligit, dicens: Deus propitius esto mihi peccatori (Ibid.). Et iterum: Fortitudinem meam ad te custodiam, quia tu Deus susceptor meus es, Deus meus? misericordia ejus praeveniet me (Psal. LVIII).

LIBER QUARTUS.

CAPUT XIII.

Et cum egrederetur de templo, ait illi unus ex discipulis suis, Magister, aspice quales lapides et quales structurae. Et respondens Jesus ait illi: Vides has omnes magnas aedificationes? Non relinquetur lapis super lapidem, qui non destruatur. Juxta historiam manifestus est sensus. Recedente autem Domino de templo, omnia legis aedificia et compositio mandatorum ita destructa est, ut nihil posset a Judaeis impleri; et capite sublato, universa inter se membra compuguant. Et quia fundata in gentibus fide, et Ecclesia Christi, Judaea dignas suae perfidiae poenas erat luitura, apte Dominus post laudatam in paupere vidua devotionem Ecclesiae, egreditur de templo, ruinamque ejus futuram atque aedificia tunc admiranda non multo post complananda esse praedixit. Divinitus autem procuratum est ut patefacta per orbem fidei evangelicae gratia, templum ipsum quondam augustum cum suis caerimoniis tolleretur, ne quis forte adhuc parvulus ac lactens in fide, si videret illa permanere quae a prophetis sanctis facta, quae a Domino sunt instituta, admirando sanctum saeculare, paulatim a sinceritate fidei, quae est in Christo Jesu, ad carnalem laberetur judaismum. Providens ergo Deus infirmitati nostrae, et Ecclesiam suam multiplicari desiderans, omnia illa subverti fecit ac penitus auferri, quatenus umbra et typo cessante, veriorem ipsa jam veritas per orbem declarata palmam teneret.

"For they all cast in of that which abounded to them." "But she, out of her want, cast in all that she had, her whole living." The Jew casts of his abundance into the gifts of God—he who, presuming upon his own righteousness, prays thus within himself: "God, I give thee thanks that I am not as the rest of men, extortioners, unjust," etc. (Luke XVIII). But the Church casts all her living into the gifts of God, because she understands that all by which she lives is not of her own merit, but of the divine gift, saying: "God, be merciful to me a sinner" (Ibid.). And again: "My strength will I keep for thee, for thou, O God, art my defender; my God, his mercy shall come before me" (Psalm LVIII).

BOOK FOUR.

CHAPTER XIII.

And as he was going out of the temple, one of his disciples said to him, Master, behold what manner of stones and what buildings. And Jesus answering said to him: Do you see all these great buildings? There shall not be left a stone upon a stone, that shall not be thrown down. According to the historical sense, the meaning is manifest. For when the Lord withdrew from the temple, all the buildings of the law and the framework of the commandments were so destroyed that nothing could be fulfilled by the Jews; and with the head taken away, all the members fought among themselves. And because, once faith had been founded among the Gentiles, and the Church of Christ, Judea was about to pay the penalties worthy of its perfidy, fittingly the Lord, after having praised the devotion of the Church in the poor widow, goes out of the temple, and foretold that its future ruin, and the buildings then admired, would not long after be leveled to the ground. Now it was divinely provided that, once the grace of the evangelical faith had been made manifest throughout the world, the temple itself, once so august, together with its ceremonies, should be taken away, lest perchance anyone still a little one and nursing in the faith, if he saw those things remain which had been done by the holy prophets, which had been instituted by the Lord, admiring what was holy in a worldly way, should gradually slip from the sincerity of the faith which is in Christ Jesus into carnal Judaism. Providing, therefore, for our weakness, and desiring that his Church be multiplied, God caused all those things to be overturned and utterly taken away, so that, with the shadow and the figure ceasing, the truth itself, now declared throughout the world, might hold the truer palm.

Et cum sederet in monte Olivarum contra templum, interrogabant eum separatim Petrus, Jacobus, et Joannes et Andreas. Dic nobis quando ista fient, et quod signum erit quando haec omnia incipient consummari? Quia laudantibus quibusdam aedificationes templi, Dominus palam responderat haec esse omnia destruenda, discipuli secreto tempus et signa praedictae destructionis interrogant. Sedet autem Dominus in monte Olivarum contra templum, cum de ruina templi et excidio gentis disputat, ut etiam ipso corporis situ verbis quae loquitur congruat, mystice designans quia quietus manens in sanctis, superborum detestatur amentiam. Quis enim non videat quod mons Oliveti fructiferam designet sanctae Ecclesiae celsitudinem, quam Dominus semper inhabitare delectatur? Quia videlicet mons ille non infructuosas habere arbores, et silvam sterilem, sed olivas gignere solebat, quibus ad repellendas noctium umbras lumen alitur, solvuntur infirmitates et requies lassis tribuitur. Quae cuncta specialiter in Ecclesia fieri probat ipsa cum dicit: Ego autem sicut oliva fructifera in domo Domini sperabo in misericordia Dei mei (Psal. LI).

Et respondens Jesus coepit dicere illis: Videte ne quis vos seducat. Multi enim venient in nomine meo dicentes, Quia ego sum, et multos seducent. Multi imminente Jerosolymorum excidio principes exstitere qui se esse christos dicerent, tempusque libertatis jam jamque appropinquare referrent. Multi in Ecclesia ipsis etiam temporibus apostolorum haeresiarchae prodiere, qui, inter alia plurima, veritati contraria, diem Domini praedicarent instare. Quos Apostolus in Epistola ad Thessalonicenses damnat. Multi in nomine Christi venere Antichristi, quorum primus est Simon Magus: cui, sicut in Actibus apostolorum legimus, auscultabant omnes qui in Samaria erant a minimo usque ad maximum, dicentes: Hic est virtus Dei quae vocatur magna, eo quod multo tempore magicis artibus suis dementasset eos (Act. VIII).

Cum audieritis autem bella et opiniones bellorum, ne timueritis. Oportet enim fieri, sed nondum finis. Bella ad hostes pertinent, seditiones ad cives. Quae utraque a tempore Dominicae passionis in populo Judaeorum, qui sibi pro Salvatore Christo seditiosum latronem elegit, satis superque constat abundasse. Sed his adventantibus apostoli ne terreantur, ne Jerosolymam, Judaeamque deserant, admonentur, quia videlicet statim finis, quae in quadragesimum potius differenda sit annum, id est desolatio provinciae, ultimumque urbis ac templi sequatur excidium.

And when he sat on the Mount of Olives opposite the temple, Peter and James and John and Andrew asked him privately. Tell us when these things shall be, and what sign there will be when all these things are about to be fulfilled? Because, when certain ones were praising the buildings of the temple, the Lord had openly answered that all these things would be destroyed, the disciples ask in secret about the time and the signs of the aforesaid destruction. Now the Lord sits on the Mount of Olives opposite the temple, when he discourses about the ruin of the temple and the destruction of the nation, so that even by the very posture of his body he might agree with the words he speaks, mystically signifying that, remaining at rest in the saints, he detests the madness of the proud. For who does not see that the Mount of Olives signifies the fruitful loftiness of the holy Church, which the Lord always delights to inhabit? Because, namely, that mountain used to have not fruitless trees and a barren wood, but to bear olives, by which light is nourished for repelling the shadows of night, infirmities are dissolved, and rest is bestowed on the weary. All of which she herself proves to take place especially in the Church, when she says: But I, like a fruitful olive tree in the house of the Lord, will hope in the mercy of my God (Psal. LI).

And Jesus answering began to say to them: Take heed lest anyone seduce you. For many will come in my name, saying, I am he, and they will seduce many. With the destruction of Jerusalem impending, many leaders arose who said that they were christs, and reported that the time of liberty was ever more drawing near. Many heresiarchs arose in the Church, even in the very times of the apostles, who, among very many other things contrary to the truth, preached that the day of the Lord was at hand. The Apostle condemns these in the Epistle to the Thessalonians. Many antichrists have come in the name of Christ, of whom the first is Simon Magus: to whom, as we read in the Acts of the Apostles, all who were in Samaria, from the least to the greatest, gave heed, saying: This is the power of God which is called great, because for a long time he had bewitched them with his magic arts (Act. VIII).

But when you shall hear of wars and rumors of wars, do not be afraid. For these things must happen, but the end is not yet. Wars pertain to enemies, seditions to citizens. It is sufficiently and abundantly clear that both of these abounded, from the time of the Lord's passion, among the people of the Jews, who chose for themselves a seditious robber instead of Christ the Savior. But when these things come, the apostles are warned not to be terrified, and not to abandon Jerusalem and Judea, lest, that is, they suppose that the end would follow immediately — an end which is rather to be deferred to the fortieth year, that is, the desolation of the province and the final destruction of the city and the temple.

Exsurget autem gens contra gentem, et regnum super regnum, et erunt terraemotus per loca, et pestilentiae et fames. Initium dolorum haec. In Evangelio Lucae ita scriptum est: Et terraemotus magni erunt per loca, et pestilentiae et fames (Luc. XXI). Constat autem haec ante ultimos acerbissimosque dolores, quibus omnis est vastata, imo erasa provincia, hoc est tempore Judaicae seditionis, ad litteram contigisse. Potest vero regnum super regnum, et pestilentia eorum quorum sermo serpit ut cancer, et fames audiendi verbum Dei, et commotio universae terrae, et a vera fide separatio, in haereticis magis intelligi, qui, contra se invicem dimicantes, Ecclesiae victoriam faciunt. Quod autem merito Jerosolymis ac provinciae Judaeorum universae tot eroganda fuerint adversa, Dominus subdendo manifestat cum dicit:

Videte autem vosmetipsos, tradent enim vos in conciliis, et in synagogis vapulabitis, et ante reges et praesides stabitis propter me in testimonium illis. Ea quippe Judaicae genti, vel sola vel maxima causa erat exitii, quia post occisionem Domini Salvatoris, nominis quoque ac fidei ejus praecones simul et confessores impia crudelitate vexabat.

Et in omnes gentes primum oportet praedicari Evangelium Dei. Hoc ita fuisse completum Ecclesiasticae testantur historiae, in quibus refertur quod apostoli omnes multo ante excidium Judaeae provinciae ad praedicandum Evangelium toto fuerint orbe dispersi, excepto Jacobo Zebedaei, et Jacobo fratre Domini, qui prius in Judaea pro verbo Evangelii sanguinem fuderant. Quoniam ergo noverat Dominus corda discipulorum de excidio ac perditione suae gentis esse contristanda, hoc eos solatio allevat, ut nossent sibi etiam Judaeis abjectis, socios non defore gaudii regnique coelestis, imo plures multo quam de Judaea perirent ex omnibus toto orbe nationibus esse colligendos.

Et cum duxerint vos tradentes, nolite praecogitare quid loquamini, sed quod datum vobis fuerit in illa hora id loquimini. Non enim estis vos loquentes, sed Spiritus sanctus. Cum propter Christum ducimur ad judices, voluntatem tantum nostram pro Christo debemus efferre. Caeterum ipse Christus qui in nobis habitat, loquitur, et Spiritus sancti in respondendo gratia ministratur.

Tradet autem frater fratrem in mortem, et pater filium, et consurgent filii in parentes, et morte afficient eos. Et eritis odio omnibus, propter nomen meum. Qui autem, etc. Hoc in persecutionibus crebro fieri vidimus nec ullus est inter eos fidus affectus, quorum diversa fides est.

For nation will rise against nation, and kingdom against kingdom, and there will be earthquakes in various places, and pestilences and famines. These are the beginning of sorrows. In the Gospel of Luke it is written thus: "And there will be great earthquakes in various places, and pestilences and famines" (Luke XXI). It is agreed, however, that these things happened literally before the last and most bitter sorrows by which the whole province was devastated, indeed erased, that is, at the time of the Jewish rebellion. But "kingdom against kingdom," and the pestilence of those whose speech spreads like a cancer, and the famine of hearing the word of God, and the commotion of the whole earth, and separation from the true faith, can be understood rather of the heretics, who, fighting against one another, bring about victory for the Church. That so many adversities were justly to be inflicted on Jerusalem and on the whole province of the Jews, the Lord shows by adding when he says:

But take heed to yourselves, for they will hand you over to councils, and you will be beaten in synagogues, and you will stand before kings and governors for my sake, for a testimony to them. For this was indeed either the sole or the greatest cause of destruction for the Jewish people, that after the killing of the Lord the Savior, it also harassed with impious cruelty both the heralds and the confessors of his name and faith.

And the Gospel of God must first be preached to all nations. That this was fulfilled thus, the ecclesiastical histories testify, in which it is related that all the apostles, long before the destruction of the province of Judaea, were dispersed throughout the whole world to preach the Gospel, except James the son of Zebedee and James the brother of the Lord, who had already shed their blood in Judaea for the word of the Gospel. Since therefore the Lord knew that the hearts of the disciples were to be saddened by the destruction and ruin of their own nation, he relieves them with this consolation, that they might know that, even with the Jews rejected, companions of joy and of the heavenly kingdom would not be lacking to them; indeed, that many more were to be gathered from all the nations of the whole world than would perish from Judaea.

And when they lead you away and hand you over, do not premeditate what you are to say, but whatever is given to you in that hour, that speak. For it is not you who speak, but the Holy Spirit. When we are led before judges on account of Christ, we ought to display only our own will on behalf of Christ. For the rest, it is Christ himself who dwells in us that speaks, and the grace of the Holy Spirit is supplied in the answering.

And brother will hand over brother to death, and father his child, and children will rise up against parents and put them to death. And you will be hated by all for my name's sake. "But he who…" etc. We have seen this happen frequently in persecutions, nor is there any trustworthy affection among those whose faith is different.

Cum autem videritis abominationem desolationis stantem ubi non debet, qui legit intelligat. Pro eo quod Marcus ait: Stantem ubi non debet, in Matthaeo scriptum est: Stantem in loco sancto (Matth. XXIV); qui unum omnimodis idemque significat, quoniam nimirum in sancto loco non debet abominatio stare desolationis. Quando autem ad intelligentiam provocamur, mysticum monstratur esse quod dictum est. Potest autem simpliciter aut de Antichristo accipi, aut de imagine Caesaris quam Pilatus posuit in templo, aut de Adriani equestri statua, quae in ipso sancto sanctorum loco multo tempore stetit. Abominatio quoque secundum veterem Scripturam idolum nuncupatur. Et idcirco additur, desolationis, quod in desolato templo atque deserto idolum positum sit.

Tunc qui in Judaea sunt fugiant in montes. Et qui super tectum, ne descendat in domum, nec introeat tollere aliquid de domo sua. Et qui in agro erit, non revertatur retro tollere vestimentum suum. Haec juxta litteram facta esse constat, cum appropinquante Romano bello et exterminio Judaicae gentis, oraculo admoniti, omnes qui erant in provincia Christiani longius discesserant, ut ecclesiastica narrat Historia, et trans Jordanem sedentes, manebant ad tempus in civitate Pella sub tutela Agrippae regis Judaeorum, cujus in Actibus apostolorum mentio est, qui cum ea quae sibi obtemperare volebat parte Judaeorum, semper Romanorum imperio subditus agebat. Juxta vero sensus spiritales, cum viderimus abominationem desolationis stare ubi non debet, hoc est haereses et flagitia regnare inter eos qui coelestibus mysteriis videbantur esse consecrati, cum operantes iniquitatem, loquentes mendacium, viros sanguinum et dolosos quos abominabitur Dominus, pacem fidelium turbare perpenderimus, tunc quicunque in Judaea, hoc est in confessione verae fidei persistimus, non terrenis infirmisque actibus mancipari, sed tanto altius virtutum eulmen debemus ascendere, quanto plures ampla et errabunda vitiorum sequi itinera videmus. Tunc qui super tectum est, hoc est qui excedens animo carnalia, tanquam in aura libera spiritualiter vivit, ne descendat ad infimos actus pristinae conversationis, neque ea quae reliquerat mundi carnisve desideria repetat. Domus namque nostra, vel mundus hic, vel ipsa in qua degimus, nostra intelligenda est caro, de qua dicit Apostolus: Scimus enim quod si terrestris domus nostra hujus habitationis dissolvatur, quod aedificationem ex Deo habemus (I Cor. V). Et qui operatur in Ecclesia, ac sicut Paulus et Apollo plantat et rigat (I Cor. III), non respiciat spem saecularem, cui renuntiavit, nec retinacula vitae labentis, quibus se jam jamque, ut nudus Christus sequeretur, exuerat, resumere incautus praesumat.

But when you see the abomination of desolation standing where it ought not, let the reader understand. For that which Mark says, "standing where it ought not," in Matthew it is written, "standing in the holy place" (Matt. XXIV); which signifies one and the same thing in every way, since indeed the abomination of desolation ought not to stand in a holy place. But when we are summoned to understanding, it is shown that what was said is mystical. It can, however, be understood simply either of Antichrist, or of the image of Caesar which Pilate placed in the temple, or of the equestrian statue of Hadrian, which stood for a long time in the very place of the Holy of Holies. An idol also, according to the old Scripture, is called an abomination. And therefore "of desolation" is added, because the idol was placed in the temple when it was desolate and deserted.

Then let those who are in Judea flee to the mountains. And let him who is on the housetop not go down into the house, nor enter to take anything out of his house. And let him who is in the field not turn back to take his garment. It is established that these things were fulfilled according to the letter, when, as the Roman war and the extermination of the Jewish nation were approaching, all the Christians who were in the province, warned by an oracle, withdrew far off, as the ecclesiastical History relates, and, settling beyond the Jordan, remained for a time in the city of Pella under the protection of Agrippa, king of the Jews, of whom mention is made in the Acts of the Apostles, who, together with that part of the Jews which was willing to obey him, always acted as one subject to the empire of the Romans. But according to the spiritual senses, when we shall have seen the abomination of desolation standing where it ought not, that is, heresies and crimes reigning among those who seemed to be consecrated to the heavenly mysteries, when we shall have perceived that men working iniquity, speaking lies, men of blood and deceit, whom the Lord will abhor, are disturbing the peace of the faithful, then, whoever we are who persist in Judea, that is, in the confession of the true faith, we ought not to be bound to earthly and weak deeds, but ought to ascend the more loftily to the height of the virtues, the more we see that many are following the broad and wandering paths of vices. Then let him who is on the housetop, that is, who, transcending in mind carnal things, lives spiritually as it were in the open air, not descend to the lowest deeds of his former manner of life, nor return again to those desires of the world or of the flesh which he had left behind. For our house is to be understood as this world, or as our very flesh in which we dwell, of which the Apostle says: For we know that if our earthly house of this habitation be dissolved, we have a building of God (I Cor. V). And let him who works in the Church, and, like Paul and Apollo, plants and waters (I Cor. III), not look back to the worldly hope which he has renounced, nor rashly presume to take up again the bonds of a failing life, of which he had already stripped himself, that he might follow Christ naked.

Vae autem praegnantibus et nutrientibus in illis diebus. Vae praesenti captivitate praegnantibus et nutrientibus, quarum vel uteri vel manus filiorum sarcina praegravatae, fugae necessitatem non minimum impediunt. Lege Regum historiam, ubi uxor Jonathae malum captivitatis praepropera fuga vitando lapsum sinu filium perpetua claudum recepit.

Orate vero ut hieme non fiant. In Matthaeo scriptum est: Orate autem ut non fiat fuga vestra hieme vel sabbato. Si de captivitate Jerusalem voluerimus accipere, quando a Tito et Vespasiano capta est, orare debent ne fuga eorum hieme vel sabbato fiat, quia in altero duritia frigoris prohibet ad solitudinem pergere, et in montibus desertisque latitare; in altero aut transgressio legis est, si fugere voluerint, aut mors imminens, si remanserint. Si autem de consummatione mundi intelligitur, hoc praecipit ut non refrigescat fides nostra et in Christum charitas, neque otiosi in opere Dei torpeamus virtutum sabbato. Haec enim Domini locutio partim ad captivitatem Judaicam quae a Romanis facta est, partim ad diem judicii pertinet. Nam et apud Matthaeum ita discipuli Dominum, cum haec esset locuturus, interrogasse leguntur: Dic nobis quando haec erunt et quod signum adventus tui, et consummationis saeculi?

Erunt enim dies illi tribulationis tales, quales non fuerunt ab initio creaturae quam condidit Deus usque nunc, neque fient. Haec temporibus Antichristi proprie congruunt, quando non solum tormenta crebriora quam prius consueverunt, ingerenda sunt fidelibus, sed (quod gravius est) signorum quoque operatio eos qui tormenta ingerunt, comitabitur: teste Apostolo, qui ait, Cujus est adventus secundum operationem Satanae, in omni seductione, signis, et prodigiis mendacii (II Thess. II). Quanta enim saepe miracula, quot virtutes sancti martyres coram persecutoribus fecerunt, nec tamen credere illi neque a persequendo cessare voluerunt. Quis ergo ad fidem convertitur incredulus, cujus jam credentis non pavet et concutitur fides, quando persecutor pietatis fit etiam operator virtutis, idemque ipse qui tormentis saevit ut Christus negetur, provocat miraculis ut Antichristo credatur? Quod ergo in his suffugium, quae spes remanebit electis, nisi ut superna gratia quae virtutem patientiae piis largitur, potentiam persequendi ac tribulandi citius demat impiis? Unde provida pietate subjungitur.

But woe to them that are with child, and that give suck in those days. Woe, in the present captivity, to those who are with child and who give suck, whose wombs or hands, weighed down with the burden of their children, hinder not a little the necessity of flight. Read the history of Kings, where the wife of Jonathan, avoiding the evil of captivity by too hasty a flight, received back her son, fallen from her bosom, lame forever.

But pray that they be not in the winter. In Matthew it is written: But pray that your flight be not in the winter, or on the sabbath. If we wish to understand this of the captivity of Jerusalem, when it was taken by Titus and Vespasian, they ought to pray that their flight be not in winter or on the sabbath, because in the one, the harshness of the cold prevents them from going into solitude and hiding in the mountains and deserts; in the other, there is either transgression of the law, if they should wish to flee, or imminent death, if they should remain. But if it is understood of the consummation of the world, this commands that our faith and our charity toward Christ not grow cold, and that we not grow sluggish and idle in the work of God on the sabbath of the virtues. For this saying of the Lord pertains partly to the Jewish captivity which was brought about by the Romans, and partly to the day of judgment. For also in Matthew the disciples are read to have questioned the Lord, when he was about to say these things, thus: Tell us when these things shall be, and what shall be the sign of your coming, and of the consummation of the age?

For those days will be days of tribulation such as have not been from the beginning of the creation which God established until now, nor shall be. This properly corresponds to the times of Antichrist, when not only more frequent torments than were previously customary are to be inflicted on the faithful, but (what is more grievous) the working of signs will also accompany those who inflict the torments: as the Apostle testifies, who says, Whose coming is according to the working of Satan, in all seduction, signs, and lying wonders (II Thess. II). For how many miracles, how many mighty works the holy martyrs often performed before their persecutors, and yet they were unwilling either to believe or to cease from persecuting. Who, then, being unbelieving, is converted to the faith, whose faith, even once believing, is not made afraid and shaken, when the persecutor of piety becomes also a worker of mighty deeds, and that same one who rages with torments so that Christ may be denied, provokes with miracles so that Antichrist may be believed? What refuge, then, in these things, what hope will remain for the elect, unless the heavenly grace, which grants to the pious the virtue of patience, more quickly takes away from the impious the power of persecuting and afflicting? Whence, with provident piety, it is subjoined.

Et nisi breviasset Dominus dies, non fuisset salva omnis caro. Sed propter electos quos elegit, breviavit dies. Haec etenim tribulatio quanto caeteris quae praecessere pressurarum pondere gravior, tanto est temporis brevitate moderatior futura. Namque tribus annis ac dimidio, quantum de prophetia Danielis et Apocalypsi S. Joannis conjici potest, Ecclesiam per orbem impugnatura esse creditur.

Et tunc si quis vobis dixerit: Ecce hic est Christus, ecce illic, ne credideritis. Exsurgent enim pseudochristi et pseudoprophetae, et dabunt signa et portenta ad seducendos, si fieri potest, etiam electos. Quidam haec ad captivitatis judaicae tempus referunt, ubi multi christos se esse dicentes, deceptas post se catervas populi trahebant. Sed notandum, quod in illa miserabilis et miserae civitatis obsidione nullus erat fidelis, ad quem divina exhortatio, ne perversos magistros sequeretur, fieri deberet: verum omnes pariter, et minores et majores, et obsessi et obsidentes, alieni a Christo durabant. Unde melius de haereticis est accipiendum, qui contra Ecclesiam venientes christos se esse mentirentur. Quorum primus Simon Magus fuit, extremus autem ille major caeteris, est Antichristus.

Sed in illis diebus post tribulationem illam sol contenebrabitur, et luna non dabit splendorem suum, stellae coeli erunt decidentes. Sidera in die judicii videbuntur obscura, non diminutione suae lucis accedente, sed superveniente claritate veri luminis, hoc est summi judicis, cum venerit in majestate sua, et Patris, et sanctorum angelorum; quamvis nil prohibeat intelligi veraciter solem tunc et lunam cum sideribus caeteris ad tempus suo lumine privari, quomodo factum de sole constat tempore dominicae passionis. Luna enim tunc temporis cum esset plena, sub abdito terrae latebat. Unde imperfecta restat usque hodie prophetia illa Joel, qui cum dixisset: Sol convertetur in tenebras, addidit: Et luna in sanguinem, antequam veniat dies Domini magnus et manifestus (Joel. II). Et quod de die judicii loquens Isaias: Et erubescet (inquit) luna et confundetur sol, cum regnaverit Dominus exercituum in monte Sion et in Hierusalem, et in conspectu senum suorum fuerit glorificatus (Isa. XXIV). Caeterum peracto die judicii et clarescente futurae gloria vitae, cum fuerit coelum novum et terra nova, tunc fiet quod idem propheta dicit alibi: Et erit lux luna sicut lux solis, et lux solis erit septempliciter sicut lux septem dierum.

And unless the Lord had shortened the days, no flesh would have been saved. But for the sake of the elect whom he has chosen, he has shortened the days. For this tribulation, the more grievous it will be in the weight of its afflictions than the others which preceded it, the more moderate it will be in the brevity of its time. For it is believed, as far as can be conjectured from the prophecy of Daniel and the Apocalypse of St. John, that it will assail the Church throughout the world for three years and a half.

And then if anyone shall say to you, Behold, here is Christ, behold, there, do not believe. For false christs and false prophets will arise, and will give signs and wonders, to seduce, if it were possible, even the elect. Some refer these things to the time of the Jewish captivity, where many, saying that they were christs, drew deceived crowds of the people after themselves. But it must be noted that in that siege of the wretched and miserable city there was no believer to whom a divine exhortation ought to have been made, that he should not follow perverse teachers; but all alike, both lesser and greater, both besieged and besiegers, remained alien from Christ. Whence it is better understood of the heretics, who, coming against the Church, would falsely claim to be christs. The first of whom was Simon Magus, but the last, that one greater than the rest, is Antichrist.

But in those days, after that tribulation, the sun will be darkened, and the moon will not give her light, and the stars of heaven will be falling. The stars will appear dim on the day of judgment, not by any diminution of their light coming upon them, but by the surpassing brightness of the true light, that is, of the supreme judge, when he shall come in his own majesty, and that of the Father, and of the holy angels; although nothing prevents it from being truly understood that the sun then, and the moon, together with the rest of the stars, will for a time be deprived of their light, just as it is known to have happened with the sun at the time of the Lord's passion. For the moon at that time, although it was full, lay hidden beneath the earth. Whence that prophecy of Joel remains unfulfilled until today, who, when he had said: The sun shall be turned into darkness, added: And the moon into blood, before the great and manifest day of the Lord shall come (Joel. II). And what Isaiah, speaking of the day of judgment, says: And the moon shall blush (he says), and the sun shall be confounded, when the Lord of hosts shall reign on mount Sion and in Jerusalem, and shall be glorified in the sight of his elders (Isa. XXIV). But when the day of judgment has been accomplished, and the glory of the future life is shining forth, when there shall be a new heaven and a new earth, then will come to pass what the same prophet says elsewhere: And the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days.

Et virtutes quae sunt in coelis movebuntur. Quid mirum homines, qui et natura sunt et sensu terrestres, ad hoc judicium perturbari, cujus aspectum et ipsae coelorum virtutes, hoc est angelicae trement potestates? Beato quoque Job attestante, qui ait: Columnae coeli contremiscunt, et pavent ad nutum ejus (Job. XXVI). Quid ergo facient tabulae, quando trement columnae? Quid virgula deserti patitur, cum cedrus paradisi concutitur?

Et tunc mittet angelos suos, et congregabit electos suos a quatuor ventis, a summo terrae, usque ad summum coeli. A quatuor ventis, a quatuor mundi climatibus dicit, Oriente, Occidente, Aquilone et Austro. Et ne quisquam putaret a quatuor solummodo plagis terrae, et non potius a cunctis ejus finibus simul et mediterraneis regionibus electos esse congregandos, apte subjunxit: A summo terrae, usque ad summum coeli, id est, ab extremis terrae finibus per directum, usque ad ultimos terminos ejus, ubi longe aspectantibus circulus coeli terrae videtur indicere. Nullus ergo in die illa remanebit electus, qui non venienti ad judicium Domino in aera occurrat, sive vivens adhuc in corpore repertus, seu de morte jam resuscitatus ad vitam. Veniunt ad judicium reprobi et ipsi, alii in corpore viventes inventi, alii ad vitam a morte suscitati. Sed ea nimirum distantia, quod justi congregantur in gaudium Domini sui; inimici autem ejus peracto judicio dissipentur, et pereant a facie Dei.

A ficu autem discite parabolam: cum jam ramus ejus tener fuerit, et nata fuerint folia, cognoscitis quod in proximo sit aestas. Sic et vos, etc. Sub exemplo arboris, docuit consummationis adventum. Quomodo, inquit, cum teneri fuerint in arbore ficus cauliculi, et gemma erumpit in florem, cortexque folia parturit, intelligitis aestatis adventum, et favonii ac veris introitum; ita cum omnia haec quae scripta sunt videritis, nolite putare jam adesse consummationem mundi, sed quasi prooemia et praecursores quosdam venire, ut ostendant quod prope sit et in januis. Potest autem haec fructificatio fici juxta mysticos sensus altius intelligi, videlicet super statu Synagogae, quae quondam veniente ad se Domino, quia fructum justitiae non habebat, in eis qui tunc increduli erant, aeterna sterilitate damnata est. Sed quoniam dixit Apostolus, quia caecitas ex parte facta est in Israel, donec plenitudo gentium intraret, et sic omnis Israel salvus erit (Rom. XI).

And the powers that are in the heavens shall be shaken. What wonder is it that men, who are earthly both by nature and by sense, should be troubled at this judgment, at whose sight even the powers of the heavens themselves, that is, the angelic powers, tremble? As blessed Job also attests, who says: The pillars of heaven tremble, and are afraid at his nod (Job. XXVI). What then will the boards do, when the pillars tremble? What does the little twig of the desert suffer, when the cedar of paradise is shaken?

And then he will send his angels, and gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven. By the four winds, he means the four regions of the world: East, West, North, and South. And lest anyone should think that the elect were to be gathered only from the four quarters of the earth, and not rather from all its borders together with the inland regions as well, he fittingly added: From the uttermost part of the earth to the uttermost part of heaven, that is, from the farthest bounds of the earth in a straight line, all the way to its outermost limits, where, to those looking from afar, the circle of heaven seems to touch the earth. Therefore no elect person will remain on that day who does not go forth to meet the Lord coming to judgment in the air, whether found still living in the body, or already raised from death to life. The reprobate also come to judgment, some found living in the body, others raised from death to life. But with this difference, to be sure, that the just are gathered together into the joy of their Lord, while his enemies, once judgment has been carried out, are scattered and perish from the face of God.

Now learn a parable from the fig tree: when its branch is now tender, and the leaves have come forth, you know that summer is near. So also you, etc. Under the example of the tree, he taught the coming of the consummation. Just as, he says, when the little shoots on the fig tree become tender, and the bud bursts into flower, and the bark brings forth leaves, you understand the coming of summer, and the arrival of the west wind and of spring, so, when you have seen all these things that are written, do not think that the consummation of the world is already at hand, but rather that certain preludes and forerunners, as it were, are coming, to show that it is near and at the doors. But this fruit-bearing of the fig tree can also be understood more deeply according to mystical senses, namely concerning the state of the Synagogue, which, when the Lord once came to it, because it did not have the fruit of righteousness, was condemned to eternal barrenness in those who were then unbelieving. But since the Apostle said that blindness has happened in part to Israel, until the fullness of the Gentiles should come in, and so all Israel shall be saved (Rom. XI).

Cum hoc adfuerit tempus, ut ablata diutina caecitate perfidiae, omnis Israel lucem recipiat et salutem, quid nisi diu sterilis arbor fici fructum quem negaverat reddet? juxta illud beati Job: Lignum habet spem, si praecisum fuerit, rursum virescit, et rami ejus pullulant. Si senuerit in terra radix ejus, et in pulvere mortuus fuerit truncus illius, ad odorem aquae germinabit, et faciet comam, quasi cum primum plantatum est. Quod ubi factum videris, diem extremi discriminis, et aestatem verae pacis ac lucis esse in proximo non ambiges.

Amen dico vobis, quoniam non transibit generatio haec donec omnia ista fiant. Nomine generationis aut omne hominum significat genus, aut specialiter Judaeorum. Coelum et terra transibunt, verba autem mea non transibunt. Coelum quod transibit, non aethaereum sive sidereum, sed aereum, a quo et aves coeli et nubila coeli cognominantur, intelligere debemus, Petro attestante qui dicit: Quod coeli erant prius et terra de aqua, et per aquam, consistens Dei verbo; per quae ille tunc mundus aqua inundatus periit. Coeli autem qui nunc sunt, et terra, eodem verbo depositi sunt, igni reservati in diem judicii, et perditionis hominum impiorum (II Petr. III), aperte docens quia non alii coeli sunt igne perituri, quam qui aqua perditi, hoc est inania haec et nebulosa ventosi aeris spatia. Neque enim aqua diluvii, quae quindecim tantum cubitis montium cacumina transcendit, ultra aeris aetherisque confinia pervenisse credenda est. Quocunque autem pervenire potuit, eo nimirum, juxta praefatam beati Petri sententiam, ignis quoque judicii perveniet. Si autem coelum et terra transibunt, moveri potest quomodo dicat Ecclesiastes: Generatio praeterit et generatio advenit, terra vero in aeternum stat (Eccl. I). Sed aperta ratione coelum et terra per eam, quam nunc habent imaginem transeunt, attamen per essentiam sine fine subsistunt. Praeterit enim figura hujus mundi (I Cor. VII). Et ad Joannem angelus: Erit, inquit, coelum novum et terra nova (Apoc. XXI); quae quidem non alia condenda sunt, sed haec ipsa renovanda. Coelum ergo et terra et transit et erit, quia et ab ea quam nunc habet specie, per ignem tergitur, et tamen in sua semper natura servatur. Unde et per Psalmistam dicitur: Mutabis ea, et mutabuntur (Psal. CI). Quam quidem ultimam commutationem suam, ipsis nobis nunc vicissitudinibus nuntiant, quibus nostris usibus indesinenter alternant. Nam terra a sua specie hiemali ariditate deficit, vernali humore virescit. Coelum quotidie caligine noctis obducitur, et divina claritate renovatur.

When that time comes, that, the long-standing blindness of unbelief being removed, all Israel receives light and salvation, what else does the fig tree, long barren, do but render the fruit it had denied? according to that saying of blessed Job: A tree has hope; if it is cut down, it grows green again, and its branches sprout. If its root has grown old in the earth, and its trunk has died in the dust, at the scent of water it will germinate, and put forth foliage, as when it was first planted. When you see this happen, you will not doubt that the day of the final judgment, and the summer of true peace and light, are near.

Amen I say to you, that this generation will not pass away until all these things come to pass. By the name "generation" either the whole race of men is signified, or the Jews specifically. Heaven and earth will pass away, but my words will not pass away. We ought to understand the heaven that will pass away not as the ethereal or starry heaven, but as the aerial heaven, from which both "the birds of heaven" and "the clouds of heaven" take their name, Peter attesting, who says: That the heavens existed of old, and the earth, out of water and through water, standing together by the word of God; through which that world, then flooded with water, perished. But the heavens that now are, and the earth, are stored up by the same word, reserved unto fire for the day of judgment and of the perdition of ungodly men (II Peter III), openly teaching that the heavens that are to perish by fire are none other than those destroyed by water, that is, these empty and cloudy spaces of the windy air. For the water of the flood, which rose only fifteen cubits above the peaks of the mountains, is not to be believed to have reached beyond the boundaries of the air and the ether. But wherever it was able to reach, there too, without doubt, according to the aforesaid saying of blessed Peter, the fire of judgment will also reach. But if heaven and earth will pass away, it may be asked how Ecclesiastes says: Generation passes away, and generation comes, but the earth stands forever (Eccl. I). But by clear reasoning, heaven and earth pass away as regards the appearance which they now have, yet as regards their essence they subsist without end. For the fashion of this world passes away (I Cor. VII). And to John the angel says: There shall be, he says, a new heaven and a new earth (Apoc. XXI); which indeed are not other ones to be created, but these very ones to be renewed. Heaven and earth, therefore, both pass away and shall be, because they are cleansed by fire from the appearance which they now have, and yet are always preserved in their own nature. Whence also it is said through the Psalmist: You will change them, and they will be changed (Ps. CI). This their final change, indeed, they now announce to us by those very vicissitudes with which they unceasingly alternate for our uses. For the earth departs from its appearance through the dryness of winter, and grows green through the moisture of spring. The heaven is daily covered over with the darkness of night, and is renewed with divine brightness.

Hinc ergo, hinc fidelis quisque colligat, et interire haec, et tamen per innovationem refici, quae constat nunc assidue velut ex defectu reparari.

De die autem illo vel hora nemo scit, neque angeli in coelo, neque Filius, nisi Pater. Gaudet Arius et Eunomius, quasi ignorantia magistri, gloria discipulorum sit: et dicunt: Non potest aequalis esse qui novit, et qui ignorat. Cum vero omnia tempora fecerit Jesus, hoc est Verbum Dei (omnia enim per ipsum facta sunt, et sine ipso factum est nihil, in omnibus autem temporibus etiam dies judicii sit, quia consequentia potest ejus ignorare partem, cujus totum noverit? Causa ergo reddenda est, cur ignorare dicatur. Apostolus super Salvatore scripsit: In quo sunt omnes thesauri sapientiae et scientiae absconditi (Coloss. II). Quare absconditi? Post resurrectionem interrogatus ab apostolis de die judicii, manifestius respondit: Non est vestrum scire tempora et momenta, quae Pater posuit in sua potestate (Act. I). Quando dicit, non est vestrum scire, ostendit quod ipse sciat, sed non expediat nosse apostolis, ut semper incerti de adventu Judicis, sic quotidie vivant quasi die illa judicandi sint. Denique et consequens Evangelii sermo idipsum cogit intelligi. Docens quoque patrem solum nosse, in patre comprehendit et filium. Omnis enim pater, filii nomen est.

Videte, vigilate, et orate. Nescitis enim quando tempus sit. Sicut homo qui peregre profectus reliquit domum suam, et dedit servis suis potestatem, etc. Perspicue ostendit Dominus quare dixerit: De die autem illo vel hora nemo scit, neque angeli in coelo, neque Filius, nisi Pater. Quia non expediat scire apostolis, ut pendulae exspectationis incerto semper eum credant esse venturum, quem ignorant quando venturus sit. Et non dixit, quia nescimus, qua hora Dominus venturus sit, sed nescitis. Praemissoque patrisfamilias exemplo, cur reticeat consummationis diem, manifestius docet, dicens:

Vigilate ergo; nescitis enim quando Dominus veniat, sero, an media nocte, an galli cantu, an mane. Ne cum venerit repente, inveniat vos dormientes. Homo autem qui peregre profectus reliquit domum suam, haud dubium quin Christus sit, qui ad Patrem post resurrectionem victor ascendens, Ecclesiam corporaliter reliquit: quam tamen nunquam divinae praesidio praesentiae destituit, manens in illa omnibus diebus usque ad consummationem saeculi. Carnis enim locus proprie terra est, quae velut ad peregrina ducta est, cum per Redemptorem nostrum est in coelo collocata.

From this, then, from this, let every believer gather both that these things perish, and yet are restored through renewal, since it is evident that they are now continually repaired, as it were, out of decay.

But of that day or hour no one knows, neither the angels in heaven, nor the Son, but the Father. Arius and Eunomius rejoice, as though the ignorance of the master were the glory of the disciples; and they say: He who knows cannot be equal to him who does not know. But since Jesus, that is, the Word of God, made all times (for all things were made through him, and without him nothing was made), and since among all times the day of judgment too is included, how could it follow that he should be ignorant of a part of that whole which he knew? A reason, therefore, must be given why he is said to be ignorant. The Apostle wrote concerning the Savior: In whom are hidden all the treasures of wisdom and knowledge (Coloss. II). Why hidden? After the resurrection, when asked by the apostles about the day of judgment, he answered more openly: It is not for you to know the times or the seasons, which the Father has put in his own power (Acts I). When he says, it is not for you to know, he shows that he himself knows, but that it is not expedient for the apostles to know it, so that, always uncertain about the coming of the Judge, they may live daily as though they were to be judged on that very day. Finally, the subsequent discourse of the Gospel also compels this very understanding. Moreover, in teaching that the Father alone knows, he includes the Son also in the Father. For every father is the name of a son.

See, watch, and pray. For you do not know when the time is. As a man going abroad left his house, and gave his servants authority, etc. The Lord clearly shows why he said: But of that day or hour no one knows, neither the angels in heaven, nor the Son, but the Father. Because it is not expedient for the apostles to know it, so that, in the uncertainty of a suspended expectation, they may always believe him to be coming whom they do not know when he will come. And he did not say, "because we do not know at what hour the Lord will come," but "you do not know." And having set forth beforehand the example of the father of the household, he teaches more openly why he keeps silent about the day of the consummation, saying:

Watch therefore; for you do not know when the Lord will come, at evening, or at midnight, or at cockcrow, or in the morning. Lest, coming suddenly, he find you sleeping. Now the man who, going on a journey, left his house, is without doubt Christ, who, ascending victorious to the Father after the resurrection, left the Church in bodily form; yet he never deprived her of the protection of his divine presence, remaining in her all days even to the end of the world. For the proper place of the flesh is the earth, which was, as it were, led into a foreign land, when through our Redeemer it was placed in heaven.

Dedit autem servis suis potestatem cujusque operis: quia fidelibus suis, concessa sancti Spiritus gratia, facultatem tribuit bonis operibus serviendi. Janitori quoque praecepit ut vigilaret: quia ordini pastorum ac rectorum spiritalium, commissae sibi Ecclesiae curam solerti observantia jubet impendere.

Quod autem vobis dico, omnibus dico: Vigilate. Non apostoli tantum et successores eorum, rectores nimirum Ecclesiae, sed et omnes vigilare praecipimur. Universi januas cordium nostrorum, ne hostis antiquus mala suggerendo irrumpat, instanter servare jubemur. Ne nos dormientes Dominus veniens inveniat, sedulo singuli praecavere debemus. Unusquisque enim pro se reddet rationem Deo. Vigilat autem, qui ad aspectum veri luminis, mentis oculos apertos tenet. Vigilat, qui servat operando quod credit. Vigilat, qui a se torporis et negligentiae tenebras repellit. Hinc etenim Paulus dicit: Evigilate, justi, et nolite peccare (I Cor. XV). Hinc rursus ait: Hora est jam nos de somno surgere (Rom. XIII).

CAPUT XIV.

Erat autem Pascha, et azyma post biduum. Pascha, quod Hebraice dicitur phase, non a passione ut plerique arbitrantur, sed a transitu nominatur, eo quod exterminator videns sanguinem in foribus Israelitarum, pertransierit, nec percusserit eos, vel ipse Dominus praebens auxilium populo suo, desuper ambulaverit. Cujus sacramentum vocabuli sublimius exponens evangelista Joannes ait: Ante diem autem festum Paschae sciens Jesus quia venit hora ejus, ut transeat ex hoc mundo ad Patrem (Joan. XIII). Ubi manifeste declarat, ideo solemnitatis hujus diem per legem mystice transitum esse vocatum, quod Agnus Dei qui peccata mundi tolleret, in eo, de hoc mundo sive ipse transiturus, sive nos salubri transitu, quasi de Aegyptia esset servitute ducturus. Hoc sane juxta veteris Instrumenti scripturam inter pascha et azyma distat, quod pascha ipse solus dies appellatur, in quo agnus occidebatur ad vesperam, hoc est quartadecima luna primi mensis.

Now he gave to his servants power over each work: because to his faithful ones, the grace of the Holy Spirit being granted, he bestows the capacity to be devoted to good works. He also commanded the doorkeeper to watch: because he commands the order of pastors and spiritual rulers to devote to the Church entrusted to them the care of diligent observance.

But what I say to you, I say to all: Watch. Not only the apostles and their successors, that is, the rulers of the Church, but all of us are commanded to watch. We are all commanded earnestly to guard the doors of our hearts, lest the ancient enemy break in by suggesting evils. Each of us must diligently take care, lest the Lord, coming, find us sleeping. For each one will render an account to God for himself. Now he watches who keeps the eyes of his mind open to the sight of the true light. He watches who preserves by acting what he believes. He watches who drives away from himself the darkness of torpor and negligence. Hence indeed Paul says: Awake, you righteous, and do not sin (I Cor. XV). Hence again he says: It is now the hour for us to rise from sleep (Rom. XIII).

CHAPTER XIV.

Now the Passover and the unleavened bread were after two days. Pascha, which in Hebrew is called phase, is named not from 'passion,' as most suppose, but from 'passing over,' because the destroyer, seeing the blood on the doors of the Israelites, passed over and did not strike them; or because the Lord himself, bringing help to his people, walked above them, passing over. Explaining the mystery of this name more sublimely, the Evangelist John says: "Now before the feast day of the Passover, Jesus, knowing that his hour had come, that he should pass out of this world to the Father" (John XIII). Where he clearly declares that the day of this solemnity was, according to the law, mystically called a 'passing over' for this reason: that on it the Lamb of God who takes away the sins of the world was to pass from this world, either himself passing over, or leading us over by a saving passage, as it were out of the servitude of Egypt. This indeed, according to the Scripture of the Old Testament, is the difference between the Passover and the unleavened bread: that the Passover alone is the name given to that day on which the lamb was slain in the evening, that is, on the fourteenth day of the moon of the first month.

Quintadecima autem luna, quando egressum est de Aegypto, succedebat festivitas azymorum, quae septem diebus, id est, usque ad vigesimum primum diem ejusdem mensis ad vesperam est statuta solemnitas. Verum evangelistae indifferenter, et diem azymorum pro Pascha, et pro diebus azymorum Pascha ponere solent. Dicit enim Marcus: Erat autem Pascha et Azyma post biduum (Marc. XIV). Dicit Lucas: Dies festus azymorum, qui dicitur Pascha (Luc. XXII). Item Joannes, cum primo azymorum die, id est, quindecima luna res ageretur, ait: Et ipsi non introierunt in praetorium, ut non contaminarentur, sed manducarent pascha (Joan. XVIII). Quod ideo fecere, quia et paschae dies in azymis panibus est celebrari praeceptus, et nos quasi pascha perpetuum facientes, semper ex hoc mundo transire praecipimur. Uno quippe die agno immolato ad vesperam, septem ex ordine dies sequuntur azymorum, quia Christus Jesus semel pro nobis in plenitudine temporum passus in carne, per totum hujus saeculi tempus (quod septem diebus agitur), in azymis sinceritatis et veritatis (I Cor. V) praecepit esse vivendum, omnique semper nisu, nos desideria terrena quasi Aegypti retinacula fugere, et velut a mundana conversatione secretam solitudinem iter admonet subire virtutum.

Et quaerebant summi sacerdotes et scribae, quomodo eum dolo tenerent et occiderent. Dicebant autem, Non in die festo, ne forte tumultus fieret in populo. Qui debuerant Pascha vicino parare victimas, levigare templi parietes, pavimenta verrere, vasa mundare, et secundum ritum legis purificari, ut esu agni digni fierent, congregantur ineuntes consilium quomodo occidant Dominum, non timentes seditionem, ut simplex sermo demonstrat, sed caventes, ne auxilio populi de suis manibus tolleretur.

Et cum esset Bethaniae in domo Simonis leprosi, et recumberet. Passurus pro omni mundo, et universas nationes suo sanguine redempturus, moratur in Bethania in domo obedientiae, quae quondam fuit Simonis leprosi; non quod leprosus illo tempore permaneret, sed quia ante leprosus, postea a Salvatore mundatus est, nomine pristino permanente, ut virtus curantis appareat. Nam et in catalogo apostolorum cum pristino vitio et officio Matthaeus publicanus appellatur, qui certe publicanus esse desierat. Quidam Simonem leprosum volunt intelligere partem populi quae crediderit Domino, et ab eo curata sit. Simon quoque obediens dicitur.

But on the fifteenth day of the moon, when the departure from Egypt took place, the feast of unleavened bread followed, which solemnity was appointed for seven days, that is, until the twenty-first day of the same month, in the evening. But the evangelists are accustomed to use these terms indifferently, putting the day of unleavened bread for the Passover, and the Passover for the days of unleavened bread. For Mark says: "Now the Passover and the unleavened bread were after two days" (Mark XIV). Luke says: "The feast day of unleavened bread, which is called the Passover" (Luke XXII). Likewise John, though the matter took place on the first day of unleavened bread, that is, on the fifteenth day of the moon, says: "And they themselves did not enter into the praetorium, that they might not be defiled, but might eat the Passover" (John XVIII). They did this because the day of the Passover was commanded to be celebrated with unleavened bread, and we, as it were keeping a perpetual Passover, are commanded always to pass out of this world. For on one day, when the lamb had been sacrificed at evening, seven days of unleavened bread follow in order, because Christ Jesus, having suffered once for us in the flesh in the fullness of time, commanded that throughout the whole time of this age (which is reckoned by seven days) we should live in the unleavened bread of sincerity and truth (1 Cor. V), and always with every effort admonishes us to flee earthly desires as the bonds of Egypt, and to undertake, as in a solitude withdrawn from worldly conduct, the journey of the virtues.

And the chief priests and the scribes sought how they might seize him by guile and kill him. But they said, Not on the feast day, lest perhaps there should be a tumult among the people. They who, with the Passover near, ought to have been preparing the victims, polishing the walls of the temple, sweeping the pavements, cleansing the vessels, and purifying themselves according to the rite of the law, that they might become worthy to eat of the lamb, gather together, entering into counsel how they might kill the Lord — not fearing sedition, as the plain wording shows, but taking care lest he be taken out of their hands by the help of the people.

And when he was in Bethany, in the house of Simon the leper, and reclined at table. About to suffer for the whole world, and about to redeem all nations by his own blood, he tarries in Bethany, in the house of obedience, which had once belonged to Simon the leper — not because he still remained a leper at that time, but because, having formerly been a leper, he was afterward cleansed by the Savior, his former name remaining, so that the power of the one who healed him might appear. For also in the catalogue of the apostles, Matthew is called the publican, with his former fault and office, though he had certainly ceased to be a publican. Some wish to understand Simon the leper as that part of the people who believed in the Lord and were healed by him. Simon, moreover, is interpreted as 'obedient.'

Venit mulier habens alabastrum unguenti nardi spicati pretiosi, et fracto alabastro effudit super caput ejus. Mulier ista Maria erat Magdalene, soror Lazari, quem suscitavit Jesus a mortuis, ut Joannes aperte commemorat, qui hoc etiam factum ante sex dies paschae testatur pridie quam asino sedens cum palmis et laude turbarum Jerosolymam veniret. Ipsa est autem, non alia, quae quondam (ut Lucas scribit) peccatrix adhuc, veniens pedes Domini lacrymis poenitentiae rigavit, et unguento piae confessionis linivit, et quia multum dilexit, multorum veniam peccatorum a pio judice promeruit. Nunc vero justificata et familiaris effecta Domino, non tantum pedes ejus (ut idem Joannes narrat) verum etiam caput (ut Matthaeus Marcusque perhibent) oleo sancto perfudit. Est autem alabastrum genus marmoris candidi, variisque maculis intertincti, quod ad vasa unguentaria cavari solet, eo quod optime servare ea incorrupta dicatur. Nascitur circa Thebas Aegyptias, et Damascum Syriae caeteris candidius, probatissimum vero in India. Nardus vero est frutex aromatica, gravi (ut aiunt) et crassa radice, sed brevi ac nigra fragilique, quamvis pingui, sinum redolente, aut cypressum, aspero sapore, folio parvo densoque, cujus cacumina in aristas se spargunt. Ideoque gemina dote pigmentarii nardi spicas ac folia celebrant. Et hoc est quod ait Marcus: Unguenti nardi spicati pretiosi. Quia videlicet unguentum illud quod attulit Maria Domino, non solum de radice confectum nardi, verum etiam, quo pretiosius esset, spicarum quoque et foliorum ejus adjectione odoris ac virtutis illius erat accumulata gratia. Ferunt autem de nardo physiologi, quod principalis sit in unguentis. Unde merito unctioni capitis et pedum Domini oblata est. Sunt quidem multa ejus genera, sed omnia hebetiora praeter Indicum, quod pretiosius est. Mystice autem devotio haec Mariae Domino ministrantis fidem ac pietatem designat Ecclesiae sanctae, quae loquitur in amoris cantico dicens: Dum esset rex in accubitu suo, nardus mea dedit odorem suum (Cant. I). Quae nimirum verba, et semel juxta litteram manibus Mariae complevit, et quotidie in omnibus suis membris spiritaliter implere non desinit, quae toto diffusa orbe gloriantur, et dicunt: Deo autem gratias qui semper triumphat nos, in Christo Jesu, et odorem notitiae suae manifestat per nos in omni loco. Quia Christi bonus odor sumus Deo (II Cor. II). Quae cum potentiam divinae virtutis ejus, quae illi una cum Patre est, digna reverentia confitetur, laudat, et praedicat, caput profecto illius unguento perfundit pretioso.

A woman came, having an alabaster box of ointment of spikenard, very precious, and breaking the alabaster box, she poured it upon his head. This woman was Mary Magdalene, the sister of Lazarus, whom Jesus raised from the dead, as John openly records, who also testifies that this deed was done six days before the Passover, the day before he came to Jerusalem seated on a donkey, with palms and the praise of the crowds. She is the same, and no other, who once (as Luke writes), while still a sinner, coming, bathed the feet of the Lord with tears of repentance, and anointed them with the ointment of pious confession, and because she loved much, she merited from the merciful judge the forgiveness of many sins. But now, justified and made familiar with the Lord, she poured holy oil not only upon his feet (as the same John narrates) but also upon his head (as Matthew and Mark relate). Now alabaster is a kind of white marble, tinged with various spots, which is usually hollowed out for ointment vessels, because it is said to preserve them uncorrupted extremely well. It is found around Egyptian Thebes, and around Damascus in Syria whiter than the rest, but the most highly approved is found in India. Spikenard, however, is an aromatic shrub, with a heavy (as they say) and thick root, but short, black, and brittle, though rich, smelling of the bosom, or of cypress, with a harsh taste, with a small and dense leaf, whose tips spread out into ears. And therefore the perfumers celebrate the ears and leaves of nard for this twofold endowment. And this is what Mark says: "Of ointment of spikenard, precious." For evidently that ointment which Mary brought to the Lord was made not only from the root of nard, but also, that it might be more precious, the grace of its fragrance and power was increased by the addition of its ears and leaves as well. The naturalists relate of nard, that it holds the first place among ointments. Whence it was rightly offered for the anointing of the head and feet of the Lord. There are indeed many kinds of it, but all are inferior except the Indian, which is more precious. But mystically, this devotion of Mary ministering to the Lord signifies the faith and piety of holy Church, which speaks in the Canticle of love, saying: "While the king was at his repose, my spikenard gave forth its odor" (Cant. I). Which words, indeed, she fulfilled once literally by the hands of Mary, and does not cease to fulfill daily in a spiritual sense in all her members, who, spread throughout the whole world, glory and say: "But thanks be to God, who always makes us triumph in Christ Jesus, and manifests the odor of his knowledge through us in every place." For we are the good odor of Christ unto God (II Cor. II). When she confesses, praises, and preaches with worthy reverence the power of his divine virtue, which is his together with the Father, she indeed anoints his head with precious ointment.

Cum vero assumptae mysteria humanitatis aeque digna reverentia suspicit, in pedes utique Domini unguentum nardi pisticum, id est fidele ac verum perfundit, quia illam ejus naturam qua terram contingere, hoc est inter homines conversari dignatus est, pia praedicatione commendat, ac devotis veneratur obsequiis.

Erant autem quidam indigne ferentes intra semetipsos, et dicentes: Ut quid perditio ista unguenti facta est? Poterat enim unguentum istud venundari plus quam trecentis denariis, et dari pauperibus. Marcus quoque haec, quomodo et Matthaeus, synecdochicως loquitur, pluralem videlicet numerum pro singulari ponens. Nam Joannes distinctius loquens, Judam haec locutum esse testatur, et hoc gratia cupiditatis, eo quod fur fuisset, et loculos habens ea quae mittebantur, portaret. Potest etiam intelligi quod et alii discipuli aut senserint hoc, aut dixerint, aut eis Juda dicente persuasum sit, atque omnium voluntatem Matthaeus et Marcus etiam verbis expresserint, sed de Juda propterea dixit, quia fur erat, laetari [Al. caeteri] vero propter pauperum curam; Joannem autem de solo illo id commemorare voluisse, cujus ex hac occasione furandi consuetudinem credidit intimandam. Quod vero sequitur:

Et fremebant in eam, nequaquam de bonis ac diligentibus Christum apostolis dictum crediderim; sed de illo potius sub numero plurali, qui nec Domino nec discipulis ejus fideliter adhaesisse, neque pauperum curam habuisse probatus est.

Jesus autem dixit: Sinite illam. Quid illi molesti estis? Bonum opus operata est in me. Semper enim pauperes habetis vobiscum, et cum volueritis, potestis illis benefacere; me autem non semper habebitis. Alia oboritur quaestio, quare Jesus post resurrectionem dixerit ad discipulos: Ecce ego vobiscum sum usque ad consummationem mundi (Matth. XXVIII); et nunc loquitur, Me autem non semper habebitis. Sed mihi videtur in hoc loco de praesentia dicere corporali: quia nequaquam cum eis ita futurus sit post resurrectionem, quomodo nunc in omni convictu et familiaritate. Cujus rei memor Apostolus ait: Et si noveramus Jesum Christum secundum carnem, sed nunc jam non novimus eum (II Cor. V).

Quod habuit, hoc fecit; praevenit ungere corpus meum in sepulturam. Quod vos putatis perditionem esse unguenti, officium sepulturae est. Nec mirum, si mihi bonum odorem suae fidei dederit, cum ego pro ea fusurus sim sanguinem meum.

But when with equally worthy reverence she looks up to the mysteries of the humanity he assumed, she pours the ointment of nard pisticum, that is, faithful and true, upon the feet of the Lord, because with pious preaching she commends, and with devout homage venerates, that nature of his by which he deigned to touch the earth, that is, to converse among men.

But there were some who bore it with indignation within themselves, saying: "To what purpose was this waste of ointment made?" For this ointment might have been sold for more than three hundred denarii, and given to the poor. Mark also, like Matthew, speaks here by synecdoche, that is, using the plural number for the singular. For John, speaking more distinctly, testifies that Judas said these things, and this for the sake of greed, because he was a thief, and, having the purse, carried what was put into it. It can also be understood that the other disciples too either felt this, or said it, or were persuaded of it by Judas's saying it, and that Matthew and Mark expressed in words the will of them all; but he said it of Judas for this reason, that he was a thief, while the rest [Al. caeteri] rejoiced indeed on account of their care for the poor; but John wished to record this of him alone, whose habit of stealing he believed should be made known through this occasion. But that which follows:

"And they murmured against her," I would by no means believe was said of the good apostles who loved Christ; but rather of that one, under the plural number, who is proved to have adhered faithfully neither to the Lord nor to his disciples, nor to have had care for the poor.

But Jesus said: Let her alone. Why do you trouble her? She has wrought a good work upon me. For the poor you have always with you, and whenever you wish, you can do good to them; but me you will not always have. Another question arises, why Jesus after the resurrection said to the disciples: Behold, I am with you even to the consummation of the world (Matth. XXVIII); and now he says, But you will not always have me. But it seems to me that in this place he speaks of bodily presence: because after the resurrection he would by no means be with them in the same way as now, in all common life and familiarity. Mindful of this, the Apostle says: And if we have known Christ according to the flesh, but now we know him so no longer (II Cor. V).

What she had, that she did; she has anointed my body beforehand for the burial. What you think to be a waste of the ointment is a service for burial. Nor is it strange, if she has given me the good odor of her faith, since I am about to shed my blood for her.

Amen dico vobis, ubicunque praedicatum fuerit Evangelium istud in universum mundum, et quod fecit haec narrabitur in memoriam ejus. Attende notitiam futurorum, quod passurus post dies paucos sciat, Evangelium suum toto orbe celebrandum. Notandum autem quod sicut Maria gloriam adepta est toto orbe, quocunque Ecclesia sancta diffusa est, de obsequio quod Domino piae devotionis exhibuit, ita e contrario ille qui obsequio ejus detrahere temeraria lingua non timuit, perfidiae nota longe lateque infamatus, et Deo simul atque hominibus merito factus est exosus. Sed Dominus bonum laude digna remunerans, futuras impii contumelias tacendo praeteriit.

Et Judas Scariothis unus de duodecim abiit ad summos sacerdotes, ut proderet eum illis. Infelix Judas! damnum quod ex effusione unguenti se fecisse credebat, vult magistri pretio compensare, nec certam jam postulat summam, ut saltem lucrosa videretur proditio, sed quasi vile tradens mancipium, in potestate ementium posuit, quantum vellent dare. Quod autem dixit, Abiit ad summum sacerdotem, ut proderet eum illis, ostendit eum non a principibus invitatum, non ulla necessitate constrictum, sed sponte propria sceleratae mentis inisse consilium.

Quod audientes gavisi sunt, et promiserunt ei pecuniam se daturos. Et quaerebat quomodo illum opportune traderet. Multi hodie Judae scelus quod Dominum ac magistrum Deumque suum pecunia vendiderit, velut immane et nefarium exhorrent, nec tamen cavent. Nam cum pro mulieribus falsum contra quemlibet testimonium dicunt, profecto quia veritatem pro pecunia negant, Deum pecunia vendunt. Ipse enim dixit: Ego sum veritas. Cum societatem fraternitatis aliqua discordiae peste commaculant, Dominum produnt, quia Deus charitas est. Qui ergo charitatis et veritatis jussa spernunt, Deum utique, qui est charitas et veritas, produnt, maxime cum non infirmitate vel ignorantia peccant, sed in similitudinem Judae quaerunt opportunitatem qualiter arbitris absentibus, mendacio veritatem, virtutem crimine mutent.

Et primo die azymorum quando pascha immolabant, dicunt ei discipuli: Quo vis eamus, et paremus tibi comedere pascha? Primum diem azymorum quartumdecimum primum mensis appellat, quando fermento abjecto pascha immolare, id est agnum occidere solebant ad vesperam. Quod exponens Apostolus, ait: Etenim Pascha nostrum immolatus est Christus (I Cor. V).

Amen I say to you, wherever this Gospel shall be preached in the whole world, what she has done shall also be told in memory of her. Note his knowledge of things to come, that though about to suffer after a few days, he knew that his Gospel would be celebrated throughout the whole world. It should be noted, moreover, that just as Mary obtained glory throughout the whole world, wherever the holy Church is spread abroad, for the service of pious devotion which she showed to the Lord, so on the contrary he who did not fear to disparage her service with a rash tongue has, branded far and wide with the mark of perfidy, deservedly become odious both to God and to men alike. But the Lord, rewarding the good deed with worthy praise, passed over in silence the future insults of the impious man.

And Judas Iscariot, one of the twelve, went to the chief priests, to betray him to them. Unhappy Judas! The loss which he believed he had incurred by the pouring out of the ointment, he wishes to make up by the price of his master, and he does not even ask a fixed sum, so that at least the betrayal might seem profitable, but as though handing over a worthless slave, he left it in the power of the buyers to give whatever they wished. Now the fact that it says, He went to the chief priest to betray him to them, shows that he was not invited by the leaders, not constrained by any necessity, but of his own accord, out of his wicked mind, entered upon the plan.

When they heard this they rejoiced, and promised to give him money. And he sought how he might conveniently betray him. Many today shudder at the crime of Judas, that he sold his Lord and master and God for money, as monstrous and wicked, and yet do not guard against it. For when for the sake of women they give false testimony against anyone, since they deny the truth for money, they assuredly sell God for money. For he himself said: I am the truth. When they defile the fellowship of brotherhood with some plague of discord, they betray the Lord, because God is charity. Those, therefore, who spurn the commands of charity and truth, assuredly betray God, who is charity and truth, especially when they sin not through weakness or ignorance, but, in the likeness of Judas, seek an opportunity of how, with witnesses absent, they may exchange truth for a lie, and virtue for crime.

And on the first day of unleavened bread, when they were sacrificing the pasch, the disciples say to him: Where wilt thou that we go and prepare for thee to eat the pasch? He calls the fourteenth of the first month the first day of unleavened bread, when, leaven having been cast away, they were accustomed to sacrifice the pasch, that is, to kill the lamb, toward evening. Explaining this, the Apostle says: For Christ our pasch is sacrificed (I Cor. V).

Qui licet die sequenti, hoc est quintadecima sit luna crucifixus, hac tamen nocte qua agnus immolabatur, et carnis sanguinisque sui discipulis tradidit mysteria celebranda, et a Judaeis tentus ac ligatus ipsius immolationis, hoc est passionis suae sacravit exordium.

Et mittit duos ex discipulis suis et dicit eis: Ite in civitatem et occurret vobis homo lagenam aquae bajulans. Indicium quidem praesciae divinitatis est, quia cum discipulis loquens quid alibi futurum sit novit. Pulchre autem paraturis pascha discipulis, homo lagenam, sive juxta alium evangelistam, amphoram aquae bajulans occurrit, ut ostendatur hujus paschae mysterium pro ablutione perfecta mundi totius esse celebrandum. Aqua quippe lavacrum gratiae, lagena fragilitatem designat eorum, per quos eadem erat gratia mundo ministranda. Unde aiunt: Habemus autem thesaurum istum in vasis fictilibus (II Cor. IV). Parant ergo pascha discipuli ubi aquae infertur lagena, ut adesse tempus insinuent quo cultoribus veri Paschae typicus de limine ac postibus cruor auferatur, et ad tollenda mundi crimina vivifici fontis baptisma consecretur.

Sequimini eum, et quocunque introierit, dicite domino domus, quia magister dicit: Ubi est refectio mea, ubi pascha cum discipulis meis manducem? Consulte tam aquae bajuli quam domini domus, sunt praetermissa vocabula, ut omnibus verum pascha celebrare volentibus, hoc est Christi sacramentis imbui, eumque suae mentis hospitio suscipere quaerentibus, facultas danda signetur.

Et ipse vobis demonstrabit coenaculum grande stratum, et ibi parate nobis, etc. Coenaculum magnum lex spiritalis est, quae de angustiis litterae egrediens, in sublimi loco recipit Salvatorem. Nam qui adhuc occidentem litteram servaverit, qui non aliud in agno quam pecus intellexerit, iste nimirum minus pascha facit: quia majestatem spiritus in verbis Dei comprehendere necdum didicit. At qui aquae bajulum, hoc est gratiae praeconem, in domum Ecclesiae fuerit secutus, hic per spiritum illustrantem superficiem litterae transcendendo in alto mentis solario Christo refectionem praeparat, quia cuncta vel paschae sacramenta, vel caetera legis decreta, ejus esse sacramenta cognoscit.

Although he was crucified on the following day, that is, on the fifteenth of the moon, yet on this night on which the lamb was being sacrificed, he both delivered to his disciples the mysteries of his flesh and blood to be celebrated, and, seized and bound by the Jews, consecrated the beginning of his own sacrifice, that is, of his passion.

And he sends two of his disciples and says to them: Go into the city, and a man carrying a pitcher of water will meet you. This is indeed a sign of the foreknowledge of his divinity, because while speaking with his disciples he knows what is to happen elsewhere. Fittingly, moreover, as the disciples were about to prepare the passover, a man carrying a pitcher — or, according to another evangelist, an amphora — of water meets them, so that it might be shown that the mystery of this passover was to be celebrated for the perfect washing of the whole world. For the water indeed signifies the washing of grace, while the pitcher signifies the fragility of those through whom that same grace was to be ministered to the world. Whence they say: But we have this treasure in earthen vessels (2 Cor. 4). The disciples, therefore, prepare the passover where a pitcher of water is brought in, so as to intimate that the time is at hand when the typical blood is to be taken away from the threshold and doorposts of those who worship the true Passover, and the baptism of the life-giving fountain is to be consecrated for taking away the sins of the world.

Follow him, and wherever he enters, say to the master of the house: The teacher says, Where is my refectory, where I may eat the passover with my disciples? The names both of the water-carrier and of the master of the house are deliberately omitted, so that it might be signified that the possibility is to be granted to all who wish to celebrate the true passover, that is, to be imbued with the sacraments of Christ, and who seek to receive him in the lodging of their own mind.

And he will show you a large upper room furnished, and there prepare for us, etc. The large upper room is the spiritual law, which, going forth from the narrow confines of the letter, receives the Savior in a lofty place. For whoever still keeps to the killing letter, who understands nothing else in the lamb than a mere beast, that one, surely, keeps a lesser passover, because he has not yet learned to comprehend the majesty of the spirit in the words of God. But whoever has followed the water-carrier, that is, the herald of grace, into the house of the Church, this one, by the illuminating spirit transcending the surface of the letter, prepares a refection for Christ in the lofty upper room of the mind, because he recognizes that all the sacraments of the passover, or the other decrees of the law, are his sacraments.

Vespere autem facto, venit cum duodecim. Et discumbentibus eis, et manducantibus, ait Jesus: Amen dico vobis quia unus ex vobis tradet me, qui manducat mecum. Qui de passione praedixerat, et de proditore praedicit, dans locum poenitentiae, ut cum intellexisset sciri cogitationes suas, et occulta conscientiae, poeniteret eum facti sui. Et tamen non designat specialiter, ne manifeste coargutus impudentior fieret. Mittit crimen in numero, ut agat conscius poenitentiam.

At illi coeperunt contristari, et dicere ei singillatim: Nunquid ego? Et certe noverant undecim apostoli quod nihil tale contra Dominum cogitarent, sed plus crederent magistro quam sibi; et timentes fragilitatem suam, tristes interrogabant de peccato cujus conscientiam non habebant.

Qui ait illis: Unus ex duodecim qui intingit mecum manum in catino. O mira Domini potentia! Primum dixerat, unus ex vobis me tradet, perseverat proditor in malo, manifestius arguit, et tamen nomen proprie non designat. Judas caeteris contristatis et retrahentibus manum, et interdicentibus cibos ori suo, temeritate et impudentia qua magistrum prodituras erat, etiam manum cum magistro mittit in catinum, ut audacia bonam conscientiam mentiretur.

Et Filius quidem hominis vadit, sicut scriptum est de eo. Vae autem homini illi, per quem Filius hominis tradetur. Nec primo, nec secundo correptus a proditione retrahit pedem, sed patientia Domini nutrit impudentiam suam, et thesaurizat sibi iram in die irae. Poenam praedicit, ut quem pudor non vicerat, corrigant denuntiata supplicia. Sed et hodie quoque et in sempiternum vae illi homini qui ad mensam Domini malignus accedit, qui insidiis mente conditis, qui praecordiis aliquo scelere pollutis, mysteriorum Christi oblationibus sacrosanctis participare non metuit. Et ille enim in exemplum Judae Filium hominis tradit, non quidem Judaeis peccatoribus, sed tamen peccatoribus, membris videlicet suis, quibus illud inaestimabile et inviolabile dominici corporis ac sanguinis sacramentum temerare praesumit. Ille Deum vendit, qui ejus timore atque amore neglecto, terrena pro illo et caduca, imo etiam criminosa, diligere et curare convincitur.

Bonum esset ei, si non esset natus homo ille. Non ideo putandus est ante fuisse quam nasceretur, quia nulli possit esse bene, nisi ei qui fuerit. Sed simpliciter dictum est, multo melius esse non subsistere, quam male subsistere.

And when evening had come, he came with the twelve. And as they reclined at table and were eating, Jesus said: Amen I say to you that one of you will betray me, he who eats with me. He who had foretold his passion also foretells his betrayer, giving room for repentance, so that when he had understood that his thoughts and the hidden things of his conscience were known, he might repent of his deed. And yet he does not designate him specifically, lest, being openly convicted, he should become more shameless. He casts the charge into the number, so that the one who is conscious of it might do penance.

But they began to be sorrowful, and to say to him one by one: Is it I? And indeed the eleven apostles knew that they were thinking nothing of the kind against the Lord, but trusted the teacher more than themselves; and, fearing their own frailty, they sorrowfully asked about a sin of which they had no consciousness.

He said to them: One of the twelve, who dips his hand with me in the dish. O wondrous power of the Lord! At first he had said, one of you will betray me; as the betrayer persists in evil, he accuses him more openly, and yet does not properly designate his name. While the others were grieved and withdrew their hand, and forbade food to their own mouth, Judas, with the same rashness and impudence with which he was about to betray his teacher, even puts his hand into the dish with his teacher, so that by his boldness he might feign a good conscience.

And the Son of man indeed goes, as it is written of him. But woe to that man by whom the Son of man will be betrayed. Neither corrected the first time nor the second by his betrayal, he does not withdraw his foot, but nourishes his shamelessness by the Lord's patience, and stores up for himself wrath against the day of wrath. He foretells the punishment, so that the announced penalties may correct him whom shame had not overcome. But today too, and forever, woe to that man who approaches the table of the Lord with malice, who with treachery contrived in his mind, who with his heart defiled by some crime, does not fear to partake of the most sacred offerings of the mysteries of Christ. For he too, after the example of Judas, betrays the Son of man, not indeed to Jewish sinners, but nevertheless to sinners, namely to his own members, whom he presumes to allow to profane that inestimable and inviolable sacrament of the Lord's body and blood. He sells God who, having neglected fear and love of him, is convicted of loving and pursuing earthly and perishable things in his place, indeed even criminal ones.

It would be good for him if that man had not been born. He is not therefore to be thought to have existed before he was born, since it can be well with no one except him who has existed. But it is simply said that it is much better not to exist than to exist badly.

Et manducantibus illis, accepit Jesus panem, et benedicens fregit, et dedit eis, et ait: Sumite, hoc est corpus meum. Finitis paschae veteris solemnibus, quae in commemoratione antiquae de Aegypto liberationis populi Dei agebantur, transiit ad novum quod in suae redemptionis memoriam Ecclesiam frequentare volebat, ut videlicet pro carne agni ac sanguine, sui corporis sanguinisque sacramentum substitueret, ipsumque se esse monstraret: Cui juravit Dominus et non poenitebit eum: Tu es sacerdos in aeternum secundum ordinem Melchisedech (Psal. CIX). Frangit autem ipse panem quem discipulis porrigit, ut ostendat corporis sui fractionem non absque sua sponte ac procuratione venturam, sed sicut alibi dicit, potestatem se habere ponendi animam suam, et potestatem se habere iterum sumendi eam. Quem videlicet panem certi quoque gratia sacramenti, priusquam frangeret benedixit, quia naturam humanam quam passurus assumpsit, ipse una cum Patre et Spiritu sancto gratia divinae virtutis implevit. Benedixit panem et fregit, quia hominem assumptum ita morti subdere dignatus est, ut ei divinae immortalitatis veraciter inesse potentiam demonstraret, ideoque velocius eum a morte resuscitandum esse doceret.

Et accepto calice gratias agens dedit eis, et biberunt ex illo omnes. Cum appropinquare passioni dicitur, accepto pane gratias egisse perhibetur. Gratias itaque agit, qui flagella alienae iniquitatis suscipit. Et qui nihil dignum percussione exhibuit, humiliter in percussione benedicit, ut hinc videlicet ostendat, quid unusquisque in flagello culpae propriae facere debeat, si ipse aequanimiter flagella culpae portat alienae; ut hinc ostendat quid in correptione faciat subditus, si in flagello positus patri gratias agit aequales.

Et ait illis: Hic est sanguis meus novi testamenti, qui pro multis effundetur. Quia panis corpus confirmat, vinum vero sanguinem operatur in carne: hic ad corpus Christi mystice, illud refertur ad sanguinem. Verum quia et nos in Christo, et in nobis Christum manere oportet, vino dominici calicis aqua miscetur. Attestante enim Joanne, aquae populi sunt. Et neque aquam solam, neque solum vinum, sicut nec granum frumenti solum sine aquae admistione et confectione in panem cuipiam licet offerre, ne talis videlicet oblatio quasi caput a membris secernendum esse significet, et vel Christum sine nostrae redemptionis amore pati potuisse, vel nos sine illius passione salvari ac Patri offerri posse contingat.

And as they were eating, Jesus took bread, and blessing it, broke it, and gave it to them, and said: Take, this is my body. The solemnities of the old Passover being finished, which were kept in commemoration of the ancient liberation of the people of God from Egypt, he passed over to the new one, which he wished the Church to keep in memory of his own redemption, namely so that in place of the flesh and blood of the lamb he might substitute the sacrament of his own body and blood, and show that he himself was he to whom the Lord swore, and will not repent: You are a priest for ever according to the order of Melchisedech (Ps. CIX). He himself breaks the bread which he hands to the disciples, to show that the breaking of his body would not come about apart from his own will and arrangement, but that, as he says elsewhere, he has power to lay down his life, and power to take it up again. This bread, indeed, he also blessed before he broke it, for the sake of a certain sacrament, because he himself, together with the Father and the Holy Spirit, filled the human nature which he assumed in order to suffer, with the grace of divine power. He blessed the bread and broke it, because he deigned so to subject to death the man he had assumed, that he might show that the power of divine immortality truly dwelt in him, and thus teach that he was to be raised from death the more swiftly.

And taking the cup, giving thanks, he gave it to them, and they all drank of it. When he is said to be drawing near to the passion, he is recorded, having taken bread, to have given thanks. He therefore gives thanks who takes upon himself the scourges of another's iniquity. And he who showed nothing worthy of being struck, humbly blesses while being struck, that he may thereby show what each one ought to do under the scourge of his own fault, if he himself bears with equanimity the scourges of another's fault; that he may thereby show what a subject should do under correction, if he, being equal to the Father, when placed under the scourge, gives thanks.

And he said to them: This is my blood of the new testament, which shall be shed for many. Because bread strengthens the body, while wine produces blood in the flesh: the former is referred mystically to the body of Christ, the latter to his blood. But because it behooves both us to abide in Christ, and Christ in us, water is mixed with the wine of the Lord's chalice. For John attests that the waters are peoples. And it is not lawful for anyone to offer either water alone, or wine alone, just as neither is it lawful to offer the grain of wheat alone without the mixing of water and its being made into bread, lest such an oblation should signify, as it were, that the head is to be separated from the members, and it should happen either that Christ could have suffered without love for our redemption, or that we could be saved and offered to the Father without his passion.

Quod autem dicit: Hic est sanguis meus novi testamenti (Matth. XXVI), ad distinctionem respicit veteris testamenti, quod hircorum et vitulorum est sanguine dedicatum, dicente inter aspergendum legislatore: Hic est sanguis testamenti, quod mandavit ad vos Deus (Hebr. IX). Necesse est enim exemplaria quidem verorum his mundari; ipsa autem coelestia melioribus hostiis quam istis; juxta quod Apostolus per totam ad Hebraeos epistolam, inter legem distinguens et Evangelium, pulcherrima expositione ac plenaria ratione declarat.

Amen dico vobis, quod jam non bibam de genimine vitis, usque in diem illum, cum illud bibam novum in regno Dei. Vitem sive vineam Domini appellatam esse Synagogam, et omnis sparsim Scriptura, et apertius testatur Isaias in cantico de illa cantato: Vinea, inquiens, Domini Sabaoth, domus Israel est (Isai. V). De qua nimirum vinea Dominus multo tempore bibebat, quamvis pluribus ramis in amaritudinem vitis alienae conversis, quia tametsi multis in illa plebe exorbitantibus a recto fidei itinere, non defuere plurimi toto legis tempore, quorum piis cogitationibus summisque virtutibus delectaretur Deus. Verum passo in carne Domino ac resurgente a mortuis, tempus fuit ut legalis illa, et figuralis observatio cessaret, atque ea quae secundum litteram gerebantur, in spiritualem translata sensum, melius in novo testamento, juvante sancti Spiritus gratia, tenerentur. Iturus ergo ad passionem Dominus ait: Jam non bibam de genimine vitis usque in diem illum, cum illud bibam novum in regno Dei. Ac si aperte dicat: Non ultra carnalibus Synagogae caeremoniis delectabor, in quibus etiam ista paschalis agni sacra locum tenuere praecipuum. Aderit enim tempus meae resurrectionis, aderit dies ille, cum ipse in regno Dei positus, id est, gloria vitae immortalis sublimatus, de salute ejusdem populi fonte gratiae spiritus regenerati, novo vobiscum gaudio perfundar.

Et hymno dicto, exierunt in montem Olivarum. Hoc est, quod in psalmo legimus: Edent pauperes et saturabuntur, et laudabunt Dominum, qui requirunt eum (Psal. XXI). Potest autem hymnus etiam ille intelligi quem Dominus, secundum Joannem, Patri gratias agens, decantabat, in quo et pro seipso, et pro discipulis, et pro eis qui per verba eorum crediturі erant, elevatis sursum oculis precabatur.

But when he says: This is my blood of the new testament (Matth. XXVI), he looks to the distinction from the old testament, which was dedicated with the blood of goats and calves, the lawgiver saying while sprinkling: This is the blood of the testament, which God has commanded unto you (Hebr. IX). For it is necessary that the copies indeed of the true things be purified with these, but the heavenly things themselves with better sacrifices than these; according to what the Apostle declares throughout the whole Epistle to the Hebrews, distinguishing between the Law and the Gospel, with a most beautiful exposition and full reasoning.

Amen I say to you, that I will drink no more of the fruit of the vine, until that day when I shall drink it new in the kingdom of God. That the Synagogue is called the vine or vineyard of the Lord, all Scripture testifies here and there, and Isaiah testifies more openly in the song sung about her: The vineyard, he says, of the Lord of Sabaoth is the house of Israel (Isai. V). From this vineyard, indeed, the Lord drank for a long time, although many of its branches had been turned to the bitterness of a strange vine, because although many in that people strayed from the right path of faith, throughout the whole time of the Law there was no lack of very many whose pious thoughts and highest virtues delighted God. But when the Lord had suffered in the flesh and risen from the dead, the time came for that legal and figurative observance to cease, and for the things that were carried out according to the letter, translated into a spiritual sense, to be held better in the new testament, with the help of the grace of the Holy Spirit. Therefore the Lord, about to go to his passion, said: I will drink no more of the fruit of the vine, until that day when I shall drink it new in the kingdom of God. As if he were saying openly: I will no longer delight in the carnal ceremonies of the Synagogue, among which these sacred rites of the paschal lamb also held a chief place. For the time of my resurrection will come, that day will come, when I myself, placed in the kingdom of God, that is, exalted to the glory of immortal life, shall be filled with new joy together with you concerning the salvation of that same people, regenerated by the fount of the grace of the Spirit.

And a hymn having been sung, they went out to the Mount of Olives. This is what we read in the psalm: The poor shall eat and shall be filled, and they that seek him shall praise the Lord (Psal. XXI). But that hymn may also be understood which the Lord, according to John, sang while giving thanks to the Father, in which, with his eyes lifted up, he prayed both for himself, and for his disciples, and for those who through their words would believe.

Et pulchre discipulos sacramentis sui corporis ac sanguinis imbutos, et hymno piae intercessionis Patri commendatos, in montem educit Olivarum, ut typice designet nos per acceptionem sacramentorum suorum, perque opem suae intercessionis, ad altiora virtutum dona et charismata sancti Spiritus, quibus in corde perungamur, conscendere debere.

Et ait eis Jesus: Omnes scandalizabimini in nocte ista. Praedicit quod passuri sunt, ut cum passi fuerint, non desperent salutem, sed agentes poenitentiam liberentur. Et signanter addidit in nocte ista scandalizabimini, quia quomodo qui inebriantur nocte inebriantur, sic et qui scandalum patiuntur, in nocte et in tenebris sustinent. Nos vero dicamus: Nox praeterit, dies autem appropinquavit (Rom. XIII).

Quia scriptum est: Percutiam pastorem, et dispergentur oves. Hoc aliis verbis in Zacharia propheta scriptum est; et, nisi fallor, ex persona prophetae ad Deum dicitur: Percute pastorem, et dispergentur oves (Zach. XIII). Sexagesimo quoque octavo psalmo, qui totus a Domino canitur, huic sensui congruente: Quoniam quem tu percussisti, ipsi persecuti sunt. Percutitur autem pastor bonus, ut ponat animam suam pro ovibus suis, et de multis gregibus erronum fiat unus grex et unus pastor.

Petrus autem ait ei: Et si omnes scandalizati fuerint, sed non ego. Non est temeritas nec mendacium, sed fides est apostoli Petri, et ardens affectus erga Dominum Salvatorem.

Et ait illi Jesus: Amen dico tibi quia tu hodie, in nocte hac, priusquam bis gallus vocem dederit, ter me es negaturus. Et Petrus de ardore fidei promittebat, et Salvator quasi Deus futura noverat. Et nota quod Petrus in nocte neget, et neget tertio. Postquam autem gallus cecinit, et decrescentibus tenebris, vicina lux nuntiata est, conversus flevit amare, ternae negationis sordes lacrymis lavans. Non est sane arbitrandum esse contrarium quod Marco dicente: Priusquam gallus bis vocem dederit, ter me es negaturus, caeteri evangelistae simpliciter dixerunt: Priusquam gallus cantet, ter me negabis. Tota enim Petri negatio trina negatio est. In eadem namque permansit negatione, animo propositoque mendacii, donec, admonitus quid ei praedictum sit, amaro fletu et cordis dolore sanaretur. Haec autem tota, id est, trina negatio, si post primum galli cantum inciperet, falsum dixisse viderentur tres qui dixerunt dixisse Dominum quia antequam gallus cantaret, ter eum Petrus esset negaturus.

And fittingly he leads his disciples, imbued with the sacraments of his body and blood, and commended to the Father by the hymn of pious intercession, out to the Mount of Olives, in order to signify typologically that we, through the reception of his sacraments, and through the help of his intercession, ought to ascend to the higher gifts of virtues and the charisms of the Holy Spirit, with which we are anointed in the heart.

And Jesus said to them: You will all be scandalized this night. He foretells what they are to suffer, so that when they have suffered it, they may not despair of salvation, but, doing repentance, may be set free. And he significantly added: you will be scandalized this night, because just as those who are drunk are drunk by night, so also those who suffer scandal endure it in night and in darkness. But let us say: The night is passing, and the day is at hand (Rom. XIII).

For it is written: I will strike the shepherd, and the sheep will be scattered. This is written in other words in the prophet Zechariah; and, unless I am mistaken, it is spoken in the person of the prophet to God: Strike the shepherd, and the sheep will be scattered (Zech. XIII). Also in the sixty-eighth psalm, which is sung entirely by the Lord, agreeing with this sense: For they persecuted the one whom you struck. But the good shepherd is struck, so that he might lay down his life for his sheep, and from the many flocks of wanderers there might become one flock and one shepherd.

But Peter said to him: And if all shall be scandalized, yet not I. This is not rashness nor falsehood, but it is the faith of the apostle Peter, and burning affection toward the Lord and Savior.

And Jesus said to him: Amen I say to you, that today, in this night, before the cock crows twice, you will deny me three times. And Peter was promising out of the ardor of his faith, and the Savior, as God, knew what was to come. And note that Peter denies at night, and denies three times. But after the cock crowed, and, as the darkness decreased, the nearby light was announced, he turned and wept bitterly, washing away with tears the filth of the threefold denial. It is indeed not to be thought a contradiction that, whereas Mark says: Before the cock gives its voice twice, you will deny me three times, the other evangelists simply said: Before the cock crows, you will deny me three times. For the whole denial of Peter is a threefold denial. For he remained in the same denial, with the mind and purpose of falsehood, until, warned of what had been predicted to him, he was healed by bitter weeping and sorrow of heart. But this whole, that is, the threefold denial, if it began after the first crowing of the cock, the three who said that the Lord had said that before the cock crowed Peter would deny him three times would seem to have spoken falsely.

Rursus si totam trinam negationem ante peregisset quam cantare gallus inciperet, superfluo dixisse Marcus deprehenderetur ex persona Domini: Amen dico tibi quia tu in nocte hac priusquam gallus bis vocem dederit ter me negaturus es. Sed quia ante primum galli cantum coepta est illa trina negatio, attenderunt illi tres non quando eam completurus esset Petrus, sed quanta futura esset, quandoque coeptura, id est, quae trina ante galli cantum, quanquam in animo ejus et ante primum galli cantum tota possit intelligi. Quamvis enim verbis negantis ante primum coepta, ante secundum autem galli cantum peracta sit tota illa trina negatio, tamen affectione animi et timore Petri ante primum tota concepta est. Nec interest quantis morarum intervallis trina voce enuntiata sit, cum cor ejus etiam ante primum galli cantum totam possideret, tam magna scilicet formidine imbibita, ut posset Dominum, non solum semel, sed iterum et tertio interrogatus negare, ut rectius diligentiusque attendentibus quomodo jam moechatus est mulierem in corde suo qui eam viderit ad concupiscendum, sic Petrus, quandocunque verbis ederet timorem, quem tam vehementem animo conceperat, ut perdurare posset usque ad tertiam Domini negationem, tota trina negatio ei tempori deputanda est, quando eum trinae negationi sufficiens timor invasit.

Et veniunt in praedium, cui nomen Gethsemani. Monstratur usque hodie locus Gethsemani, in quo Dominus oravit, ad radices montis Oliveti, nunc ecclesia desuper aedificata. Interpretatur autem Gethsemani vallis pinguium sive pinguedinum. Quod vero non solum dicta vel opera nostri Salvatoris, verum etiam loca et tempora in quibus operatur et loquitur, mysticis (ut saepe dictum est) sint plena figuris, cum in monte orat Dominus, quasi tacite nos admonet sublimia tantum orando inquiri, et pro coelestibus bonis supplicari debere. At cum in valle orat, et hoc in valle pinguium sive pinguedinis, ipsius aeque insinuat nobis humilitatem semper in orationibus, et internae pinguedine dilectionis esse servandam, ne quis videlicet orans Deum, jactare sua merita in exemplum Pharisaei superbientis audeat, quin potius humili voce ac mente proclamet: Deus, propitius esto mihi peccatori (Luc. XVIII). Ne aridum a dilectione proximi cor gestans, ad placandam sibi conditoris gratiam genuflectat, juxta eum qui centum denarios fratri, quos sibi debebat, dimittere nolens, decem millia talenta sibi a domino frustra precabatur remitti.

Again, if he had completed the whole threefold denial before the cock began to crow, Mark would be found to have said superfluously, in the person of the Lord: Amen I say to you that this night, before the cock gives its voice twice, you will deny me three times. But because that threefold denial began before the first crowing of the cock, those three evangelists attended not to when Peter would complete it, but to how great it would be, whenever it would begin — that is, that it would be threefold before the crowing of the cock — although it can be understood as whole in his mind even before the first crowing of the cock. For although that whole threefold denial began in the words of the one denying before the first crowing, and was completed before the second crowing of the cock, nevertheless it was wholly conceived, in the disposition of mind and fear of Peter, before the first. Nor does it matter with what intervals of delay it was uttered in a threefold voice, since his heart possessed it wholly even before the first crowing of the cock, imbued, namely, with such great dread that, being questioned, he could deny the Lord not only once, but a second and a third time; so that — for those who attend more rightly and carefully — just as he who has looked at a woman to lust after her has already committed adultery with her in his heart, so too Peter, whenever he would give voice in words to the fear which he had conceived in his mind so vehemently that it could persist even to the third denial of the Lord, the whole threefold denial is to be reckoned to that time when a fear sufficient for the threefold denial invaded him.

And they came to a farm, whose name was Gethsemane. The place of Gethsemane, in which the Lord prayed, is shown to this day at the foot of the Mount of Olives, with a church now built over it. Now Gethsemane is interpreted as the valley of the fat ones, or of fatness. That indeed not only the sayings or works of our Savior, but also the places and times in which he acts and speaks, are full of mystical figures, as has often been said, is shown by this: that when the Lord prays on a mountain, he silently, as it were, admonishes us that in praying only sublime things are to be sought, and that we ought to entreat for heavenly goods. But when he prays in a valley, and this in the valley of the fat ones or of fatness, he likewise suggests to us that humility, together with the inner fatness of love, must always be preserved in our prayers, lest anyone, when praying to God, dare to boast of his own merits after the example of the proud Pharisee, but rather cry out with humble voice and mind: God, be merciful to me a sinner (Luke XVIII). Lest, bearing a heart parched of love for one's neighbor, one bend the knee to appease for oneself the grace of the Creator, after the manner of him who, unwilling to forgive his brother the hundred denarii which the brother owed him, in vain begged the lord to remit to him the ten thousand talents.

Ne jejunum ab amore conditoris pectus habens, temporalia quaelibet potius in oratione quam ejus visionem requirat, annumerandus in eis de quibus ait ipse: Quia receperunt mercedem suam (Matth. VI). In imo quippe cogitationem ponere, quid est aliud quam quaedam ariditas mentis? Qui autem intellectu coelestium jam per sancta desideria de supernis intimae delectationis cibo pascuntur, quasi largiori alimento pinguescunt. Haec enim pinguedine saginari Psalmista concupierat, cum dicebat: Sicut adipe et pinguedine repleatur anima mea (Psal. LXII). Quantum vero ad ipsam dominicae passionis dispensationem pertinet, apte approprians morti Dominus, in valle pinguedinis oravit, quia per vallem humilitatis et pinguedinem charitatis pro nobis mortem subiit. Humiliavit enim semetipsum, factus obediens Patri usque ad mortem (Philip. II). Et majorem hac dilectionem nemo habet, ut animam suam ponat quis pro amicis suis (Joan. XV).

Et assumit Petrum, et Jacobum, et Joannem secum, et coepit pavere et taedere. Et ait illis: Tristis est anima mea usque ad mortem. Timet Christus, cum Petrus non timeat. Christus timet; Petrus dicit: Animam meam pro te ponam (Joan. XIII). Christus dicit: Anima mea turbatur. Utrumque verum est, et plenum utrumque ratione, quia et ille qui est inferior non timet, et ille qui est superior gerit timentis affectum. Ille enim quasi homo vim mortis ignorat. Iste autem, quasi Deus in corpore constitutus, fragilitatem carnis exponit, ut eorum qui sacramentum Incarnationis abjurant excluderetur impietas. Denique et hoc dixit, et Manichaeus non credidit, Valentinus negavit, Marcion phantasma judicavit. Eo autem usque hominem, quem veritate corporis demonstrabat, aequabat affectu, ut diceret: Sed tamen non sicut ego volo, sed sicut tu vis (Matth. XXVI). Suscepit ergo voluntatem meam, suscepit tristitiam meam. Confidenter tristitiam nomino, quia crucem praedico. Mea est voluntas, quam suam dixit. Quia ut homo suscepit tristitiam meam, ut homo locutus

Et ideo ait: Non sicut ego volo, sed sicut tu vis (Ibid.). Mea est tristitia, quam meo suscepit affectu. Ergo pro me doluit, qui pro se nihil habuit quod dolere Et sequestrata delectatione divinitatis aeternae, taedio meae infirmitatis afficitur. Tristis est, inquit, anima mea usque ad mortem. Non propter mortem tristis est Dominus, quia eum conditio corporalis affectus, non formido mortis offendit. Nam qui corpus suscepit, omnia debuit subire quae corporis sunt, ut esuriret, sitiret, angeretur, contristaretur. Divinitas autem commutari per hos nescit affectus.

Lest, having a breast empty of love for the Creator, one seek in prayer any temporal things rather than the vision of him, and so be numbered among those of whom he himself says: For they have received their reward (Matt. VI). For to place one's thought at the bottom—what else is this but a certain aridity of mind? But those who, through the understanding of heavenly things, are already fed by holy desires with the food of inmost delight from the things above, grow fat, as it were, with a richer nourishment. For the Psalmist had desired to be fattened with this fatness, when he said: May my soul be filled as with marrow and fatness (Ps. LXII). But as far as pertains to the very dispensation of the Lord's passion, the Lord, fittingly drawing near to death, prayed in the valley of fatness, because it was through the valley of humility and the fatness of charity that he underwent death for us. For he humbled himself, made obedient to the Father even unto death (Phil. II). And no one has greater love than this, that one lay down his life for his friends (John XV).

And he took Peter, and James, and John with him, and began to be afraid and to be weary. And he said to them: My soul is sorrowful even unto death. Christ fears, while Peter does not fear. Christ fears; Peter says: I will lay down my life for you (John XIII). Christ says: My soul is troubled. Both are true, and both are full of reason, because he who is the lesser does not fear, and he who is the greater bears the affection of one who fears. For the former, as man, does not know the force of death. But the latter, as God established in a body, sets forth the frailty of the flesh, so that the impiety of those who abjure the mystery of the Incarnation might be excluded. Finally, he said this too, and Mani did not believe it, Valentinus denied it, Marcion judged it a phantasm. But he so far equaled in feeling the man whom he was showing forth by the truth of his body, that he said: Nevertheless, not as I will, but as you will (Matt. XXVI). He took up, therefore, my will; he took up my sorrow. I confidently name the sorrow, because I preach the cross. Mine is the will, which he called his own. Because as man he took up my sorrow, as man he spoke

And therefore he says: Not as I will, but as you will (Ibid.). Mine is the sorrow, which he took up with my own feeling. Therefore he grieved for me, he who had nothing of his own to grieve for; and, the delight of his eternal divinity set aside, he is affected by the weariness of my weakness. My soul, he says, is sorrowful even unto death. The Lord is not sorrowful because of death, since it is the condition of bodily feeling, and not the dread of death, that afflicts him. For he who took up a body had to undergo all the things that belong to the body, that he might hunger, thirst, be distressed, be sorrowful. But divinity does not know how to be changed through these affections.

Sustinete hic, et vigilate. Et cum processisset paululum, procidit super terram. Quod praecipit, sustinete hic, et vigilate, non a somno prohibet, cujus tempus non erat imminente discrimine, sed a somno infidelitatis et torpore mentis. Dato autem eis praecepto, ut sustinerent vigilarentque secum, paululum procedens ruit in faciem suam, et humilitatem mentis habitu carnis ostendit.

Et orabat ut si fieri posset transiret ab eo hora, et dixit: Abba, etc. Quid erat illa vox, nisi sonus infirmitatis nostrae? Multi adhuc infirmi contristantur futura morte; sed habeant rectum cor, vitent mortem quantum possint; sed si non possunt, dicant quod ipse Dominus, non propter se, sed propter nos dixit. Quid enim dixit? Pater, si fieri potest, transeat a me calix iste. Ecce habes voluntatem humanam expressam. Vide jam rectum cor.

Sed non quod ego volo, sed quod tu. Non veni (inquit) facere voluntatem meam, sed voluntatem ejus qui misit me (Joan. V). Suam voluntatem dixit, quam temporaliter sumpsit ex virgine; voluntatem vero ejus qui eum misit, eam, videlicet, signans, quam intemporaliter aeternus habuit cum Patre communem. Orat transire calicem, ut ostendat vere, quod et homo erat. Reminiscens autem et propter quod missus est, perficit dispensationem ad quam missus est, et clamat: Sed non quod ego volo, sed quod tu. Si moritur mors, me non moriente, secundum carnem videlicet, transeat, ait, calix iste. Verum quia non aliter hoc fiet, ait: Non quod ego volo, sed quod tu. Quod autem Patrem invocans duplici nomine dicit Abba Pater, utriusque populi illum, et Judaei, scilicet, et gentilis, Deum esse ac Salvatorem ostendit. Item namque abba quod et pater significat. Sed abba Hebraeum, pater Graecum est et Latinum. Ut ergo utrumque populum in eum crediturum, ab utroque eum invocandum esse doceret, utraque lingua eum primus ipse invocat. Ipse est enim bonus pastor, qui, animam dando pro ovibus suis, unum de duobus gregibus ovile perficit. Ideoque utriusque voce gregis auxilium Patris flagitat, ut nos utrique exemplo illius informati, ubi adversa imminere senserimus, nos, Patrem Deum, Hebraei, Abba, invocantes, una fidei et charitatis devotione praesidium coeleste quaeramus. Unde doctor egregius formam docendi a Domino sumens, ita suos alloquitur auditores: Accepistis Spiritum adoptionis filiorum, in quo clamamus: Abba pater (Rom. VIII). Abba nimirum illi, qui de Israelitico populo, nos Pater, qui de gentibus ad fidem Christi venimus.

Remain here, and watch. And when he had gone forward a little, he fell upon the ground. In commanding, "Remain here, and watch," he does not forbid sleep — of which this was not the time, with the crisis imminent — but the sleep of unbelief and the torpor of the mind. Having given them the command to remain and watch with him, going forward a little he fell upon his face, and showed by the posture of the flesh the humility of his mind.

And he prayed that, if it could be, the hour might pass from him, and he said: Abba, etc. What was that voice, but the sound of our weakness? Many who are still weak are saddened by the prospect of death; but let them have a right heart, let them avoid death as far as they can; but if they cannot, let them say what the Lord himself said, not for his own sake, but for ours. For what did he say? Father, if it can be, let this cup pass from me. Behold, you have the human will expressed. Now see the right heart.

But not what I will, but what you will. I came, he says, not to do my own will, but the will of him who sent me (John V). He spoke of his own will, which he took on in time from the Virgin; but by the will of him who sent him he signified, namely, that will which, eternal, he had in common with the Father outside of time. He prays that the cup pass, to show truly that he was also man. But remembering also for what he was sent, he fulfills the dispensation for which he was sent, and cries out: But not what I will, but what you will. If death should die without me dying — namely according to the flesh — let this cup, he says, pass. But because this will not happen otherwise, he says: Not what I will, but what you will. But that, invoking the Father, he says with a double name, Abba, Father, shows that he is the God and Savior of both peoples, namely, of the Jew and of the Gentile. For abba likewise signifies the same as father. But abba is Hebrew, father is Greek and Latin. In order, therefore, to teach that both peoples would believe in him, and that he was to be invoked by both, he himself first invokes him in both languages. For he himself is the good shepherd, who, by giving his soul for his sheep, makes one fold out of two flocks. And therefore with the voice of each flock he implores the help of the Father, so that we, both instructed by his example, when we sense that adversities are imminent, invoking — we the Father God, and the Hebrews Abba — may seek heavenly protection with one devotion of faith and charity. Whence the excellent teacher, taking the form of teaching from the Lord, thus addresses his hearers: You have received the Spirit of adoption as sons, in which we cry: Abba, Father (Rom. VIII). Abba, surely, those who came from the Israelite people; Father, we who came to the faith of Christ from the Gentiles.

Et veniens invenit eos dormientes, et ait Petro: Simon, dormis? Non potuisti una hora vigilare? Ille qui supra dixerat: Etiamsi omnes scandalizati fuerint, ego nunquam scandalizabor, nunc tristitiae magnitudine somnum vincere non potest.

Vigilate et orate, ut non intretis in tentationem. Impossibile est humanam animam non tentari. Unde et in Oratione Dominica dicimus: Et ne nos inducas in tentationem (Matth. VI); quam ferre non possumus: non tentationem penitus refutantes, sed vires sustinendi in tentationibus deprecantes. Ergo in praesentiarum non ait: Vigilate et orate, ne tentemini, sed, ne intretis in tentationem. Hoc est, ne tentatio vos superet ultima, et intra suos casses teneat. Verbi gratia, martyr, qui pro confessione Domini sanguinem fudit, tentatus quidem est, sed tentationis retibus non est ligatus. Qui autem negat, in plagas tentationis incurrit.

Spiritus quidem promptus est, caro vero infirma. Hoc adversum temerarios dictum est, qui quidquid crediderint, putant se posse consequi. Itaque quantum de ardore mentis confidimus, tantum de carnis fragilitate timeamus. Sed tamen, juxta Apostolum, spiritu carnis opera mortificemus. Facit hic locus et adversus Eutychianos, qui dicunt unam in mediatore Dei et hominum Domino ac Salvatore nostro operationem, unam fuisse voluntatem. Cum enim dicit: Spiritus quidem promptus est, caro vero infirma, duas voluntates ostendit: humanam, videlicet, quae est carnis, et divinam, quae est deitatis. Ubi humana quidem propter infirmitatem carnis recusat passionem. Divina autem ejus est promptissima. Quoniam formidare quidem in passione, humanae fragilitatis est; suscipere autem dispensationem passionis, divinae voluntatis atque virtutis est.

Et iterum abiens, oravit eumdem sermonem dicens; et reversus denuo, invenit eos dormientes. Solus orat pro omnibus, sicut et solus patitur pro universis. Languescebant autem et opprimebantur apostolorum oculi, negatione vicina.

Et venit tertio, et ait illis: Dormite jam, et requiescite; sufficit, etc. Cum dixisset: Dormite jam, et requiescite, et adjungeret: Sufficit, ac deinde inferret: Venit hora, ecce tradetur Filius hominis, et caetera, utique intelligitur post illud, quod eis dictum est, Dormite et requiescite, siluisse Dominum aliquantum ut hoc fieret quod praemiserat, et tunc intulisse: Ecce appropinquat hora, sive venit hora. Ideo post illa verba positum est sufficit, id est, quod requievistis jam sufficit.

And coming, he found them sleeping, and said to Peter: Simon, are you asleep? Could you not watch one hour? He who had said above: Even if all shall be scandalized, I will never be scandalized, now, because of the greatness of his sorrow, cannot overcome sleep.

Watch and pray, that you enter not into temptation. It is impossible for the human soul not to be tempted. Whence also in the Lord's Prayer we say: And lead us not into temptation (Matth. VI); which we cannot bear: not rejecting temptation entirely, but praying for the strength to endure in temptations. Therefore in this instance he does not say: Watch and pray, lest you be tempted, but, lest you enter into temptation. That is, lest temptation finally overcome you, and hold you within its snares. For example, the martyr who shed his blood for the confession of the Lord was indeed tempted, but was not bound by the nets of temptation. But he who denies falls into the snares of temptation.

The spirit indeed is willing, but the flesh is weak. This was said against the rash, who think that whatever they have believed they are able to accomplish. Therefore, as much as we trust in the fervor of the mind, so much should we fear on account of the frailty of the flesh. But nevertheless, according to the Apostle, let us by the spirit mortify the works of the flesh. This passage also serves against the Eutychians, who say that in the mediator of God and men, our Lord and Savior, there was one operation, that there was one will. For when he says: The spirit indeed is willing, but the flesh is weak, he shows two wills: namely the human, which is of the flesh, and the divine, which is of the deity. In which the human will, indeed, on account of the weakness of the flesh, refuses the passion. But his divine will is most ready. Since to dread indeed in the passion belongs to human frailty; but to undertake the dispensation of the passion belongs to the divine will and power.

And going away again, he prayed, saying the same words; and returning once more, he found them sleeping. He alone prays for all, just as he alone also suffers for all. But the eyes of the apostles were growing faint and were weighed down, the denial being near.

And he came the third time, and said to them: Sleep now, and rest; it is enough, etc. Since he had said: Sleep now, and rest, and had added: It is enough, and then had added: The hour has come, behold the Son of man will be betrayed, and the rest, it is certainly understood that after that which was said to them, Sleep and rest, the Lord fell silent for some time, so that what he had foretold might come to pass, and then added: Behold, the hour draws near, or, the hour has come. Therefore after those words is placed “it is enough,” that is, that you have already rested is enough.

Sed quia commemorata ipsa non est interpositio silentii Domini, propterea coarctat intellectum, ut in illis verbis alia pronuntiatio requiratur.

Surgite, eamus. Ecce qui me tradet, prope est. Postquam tertio oraverat, et apostolorum timorem, sequente poenitentia, imperaverat corrigendum, securus de passione sua pergit ad persecutores, et ultro se interficiendum praebet, dixitque discipulis: Surgite, eamus. Ecce qui me tradet, prope est. Non nos inveniat quasi timentes et retractantes, ultro pergamus ad mortem, ut confidentiam et gaudium passuri videant.

Dederat autem traditor eis signum, dicens: Quemcunque osculatus fuero, etc. Impudens quidem et scelerata confidentia, magistrum vocare, et osculum ei ingerere, quem tradebat. Tamen adhuc aliquid habet de verecundia discipuli, cum non eum palam tradidit persecutoribus, sed per signum osculi. Suscepit autem Dominus osculum traditoris, non quo simulare nos doceat, sed ne proditorem fugere videatur, simul et illud Davidicum complens: Cum his qui oderunt pacem eram pacificus (Psal. CXIX).

Unus autem quidam de circumstantibus educens gladium, percussit servum summi sacerdotis, et amputavit illi auriculam. Petrus hoc fecit, ut Joannes evangelista declarat, eodem nimirum mentis ardore quo caetera fecerat. Sciebat enim quomodo Phinees puniendo sacrilegos mercedem justitiae sacerdotii perennis acceperat. Lucas autem addit quod Dominus tangens auriculam servi, sanaverit eum. Nunquam ergo pietatis suae Dominus obliviscitur, qui etiam hostes suos non patitur vulnerari. Illi justo mortem inferunt, ipse persecutorum vulnera sanat. Mystice docens etiam eos qui in suae mortis consensione vulnus animae contraxerant, si fructum poenitentiae facerent dignum, salutem posse mereri.

Et respondens Jesus, ait illis: Tanquam ad latronem existis cum gladiis et lignis comprehendere me, etc. Stultum est, inquit, eum cum gladiis et fustibus quaerere, qui ultro se vestris tradat manibus; et in nocte quasi latitantem, et vestros oculos declinantem, per proditorem investigare, qui quotidie in templo doceat. Sed ideo adversum me in tenebris congregamini, quia potestas vestra in tenebris est.

But because that very interposition of the Lord's silence is not recorded, it thereby constrains the understanding, so that in those words another pronunciation is required.

Rise, let us go. Behold, he who will betray me is at hand. After he had prayed a third time, and had commanded the fear of the apostles, with repentance following, to be corrected, secure concerning his own passion he proceeds to his persecutors, and offers himself of his own accord to be put to death, and said to the disciples: Rise, let us go. Behold, he who will betray me is at hand. Let him not find us as though fearing and drawing back; let us go forth of our own accord to death, so that they may see the confidence and joy of those about to suffer.

Now the betrayer had given them a sign, saying: Whomsoever I shall kiss, etc. It is indeed a shameless and wicked confidence, to call him master and to press a kiss upon him whom he was betraying. Yet he still retains something of a disciple's shame, since he did not betray him openly to the persecutors, but by the sign of a kiss. But the Lord received the kiss of the betrayer, not that he might teach us to dissemble, but lest he seem to flee the traitor, while at the same time fulfilling that saying of David: "With those who hated peace I was peaceable" (Ps. CXIX).

And a certain one of the bystanders, drawing a sword, struck the servant of the high priest, and cut off his ear. Peter did this, as John the Evangelist declares, doubtless with the same fervor of mind with which he had done the other things. For he knew how Phinehas, by punishing the sacrilegious, had received the reward of righteousness, an everlasting priesthood. But Luke adds that the Lord, touching the servant's ear, healed him. Never, then, does the Lord forget his own piety, he who does not even allow his enemies to be wounded. They inflict death upon the just one; he himself heals the wounds of his persecutors. Teaching mystically that even those who had contracted a wound of the soul by consenting to his death could merit salvation, if they should bring forth fruit worthy of repentance.

And Jesus answering, said to them: As against a robber you have come out with swords and clubs to seize me, etc. It is foolish, he says, to seek with swords and cudgels him who of his own accord hands himself over into your hands; and to hunt down through a betrayer, as though hiding by night and shunning your eyes, him who teaches daily in the temple. But for this reason you gather against me in the darkness, because your power is in the darkness.

Tunc discipuli ejus, relinquentes eum, omnes fugerunt. Impletur sermo Domini quem dixerat, quod omnes discipuli scandalizarentur in illo in ipsa nocte. Nam etsi turba permittente ad petitionem Domini fugerunt, ut Joannes scribit, pavorem tamen ac timiditatem suae mentis ostendebant, quod ad fugae praesidium promptiores quam ad fiduciam patiendi cum Christo exstiterant.

Adolescens autem quidam sequebatur eum, amictus sindone super nudo, et tenuerunt eum. At ille rejecta sindone nudus profugit ab eis. Quod ait amictus sindone super nudo, subauditur corpore, id est, corpore super nudo, quia non aliud indumenti quam solam habebat sindonem. Quis autem fuerit iste adolescens, evangelista non dicit. Quisquis vero fuit, majorem in se quam in caeteris amorem Domini permansisse comprobat, qui, illis jam fugientibus, ipse, donec ab hostibus comprehenderetur, vinculo charitatis astrictus, eum prosequi non omisit. Quamvis necdum perfectam habuerit charitatem, qui a comitatu Salvatoris vel tentus profugere potuit. Quia sicut perfecta charitas foras mittit timorem (I Joan. IV), ita timor mentem obsidens, imperfectam arguit charitatem.

Sed notandum solertius quod de hoc adolescente scribens evangelista, non ait quia fugit a comitatu, vel fugit a sequendo Dominum, sed, rejecta, inquit, sindone, nudus profugit ab eis. Fugit enim ab hostibus, quorum et praesentiam detestabatur et facta; non fugit a Domino Salvatore ac magistro suo, cujus amorem etiam corpore absens fixum in corde servavit. Neque aliquid vetat intelligi Joannem hunc fuisse adolescentem, dilectum prae caeteris magistro discipulum. Nam et illum eo tempore fuisse adolescentem, longa post haec in carne vita ejus indicio est. Potuit namque fieri ut ad horam tenentium manibus elapsus, mox resumpto indumento, redierit, et sub dubia noctis luce sese turbis ducentium Jesum, quasi unus de ipsis immiscuerit, donec ad atrium pontificis cui erat notus perveniret. Juxta quod in suo ipse Evangelio commemorat. Sicut autem Petrus, qui culpam negationis poenitentiae lacrymis abluit, et confessione dominici amoris funditus exstirpavit, recuperationem ostendit eorum qui in martyrio labuntur, ita caeteri discipuli, qui articulum comprehensionis fugiendo praevenerant, cautelam fugiendi docent eos qui se minus idoneos ad toleranda supplicia sentiunt. Quibus tutius est multo praesidia latebrarum petere, quam se discrimini certaminum exponere.

Then his disciples, forsaking him, all fled. The word of the Lord which he had spoken was fulfilled, that all the disciples would be scandalized in him on that same night. For although, with the crowd permitting it, they fled at the Lord's request, as John writes, they nevertheless showed the fear and timidity of their mind, in that they had proved themselves readier for the refuge of flight than for the confidence of suffering with Christ.

Now a certain young man followed him, clothed in a linen cloth over his naked body, and they seized him. But he, casting aside the linen cloth, fled from them naked. As to what he says, clothed in a linen cloth over his naked body, the word body is understood, that is, body over naked, because he had no other garment than the linen cloth alone. But who this young man was, the evangelist does not say. But whoever he was, he proves that a greater love of the Lord remained in him than in the others, since, when they were already fleeing, he himself, bound by the bond of charity, did not cease to follow him until he was seized by the enemies. Although he did not yet have perfect charity, since even when seized he was able to flee from the company of the Savior. For just as perfect charity casts out fear (1 John 4), so fear besieging the mind convicts charity of being imperfect.

But it must be noted more carefully that the evangelist, writing about this young man, does not say that he fled from the company, or fled from following the Lord, but says, casting aside the linen cloth, he fled from them naked. For he fled from the enemies, whose presence and deeds he detested; he did not flee from the Lord his Savior and Master, whose love, even absent in body, he kept fixed in his heart. Nor does anything prevent our understanding that this young man was John, the disciple beloved by the Master above the rest. For that he too was a young man at that time is indicated by his long life in the flesh after these events. For it could have happened that, having for the moment slipped from the hands of those who held him, he soon took up a garment again and returned, and under the uncertain light of night mingled himself with the crowds leading Jesus, as if one of them, until he came to the courtyard of the high priest, to whom he was known. According to what he himself relates in his own Gospel. But just as Peter, who washed away the fault of his denial with the tears of repentance, and utterly rooted it out by the confession of his love for the Lord, shows the recovery of those who fall in martyrdom, so the other disciples, who by fleeing had forestalled the moment of their arrest, teach the precaution of flight to those who feel themselves less able to endure torments. For whom it is much safer to seek the refuge of hiding places than to expose themselves to the peril of contests.

Ita etiam iste adolescens qui, rejecta sindone, nudus profugit ab impiis, illorum et opus designat et animum qui, ut securiores ab incursibus hostium fiant, quidquid in hoc mundo possidere videntur abjiciunt, ac nudi potius Domino famulari, quam adhaerendo mundi rebus materiam tentandi atque a Deo revocandi adversariis dare didicerunt: juxta exemplum beati Joseph, qui, relicto in manibus adulterae pallio, foras exsilivit, malens Deo nudus, quam indutus cupiditatibus mundi meretrici, servire.

Et adduxerunt Jesum ad summum sacerdotem. Summum sacerdotem Caipham significat, qui (sicut evangelista Joannes scribit) erat pontifex anni illius. De quo consentanea testatur Josephus, quia pontificatum sibi absque merito dignitatis emerit a principe Romano. Non ergo mirum est si iniquus pontifex inique judicat.

Petrus autem a longe secutus est, etc. Merito a longe sequebatur, qui jam proxime erat negaturus. Neque enim negare posset, si Christo proximus adhaesisset. Verum in hoc maxima nobis est admiratione venerandus, quia Dominum non reliquit etiam cum timeret. Quod enim timet, naturae est; quod sequitur, devotionis; quod negat, obreptionis; quod poenitet, fidei. Aliter: quod ad passionem eumdem Dominum a longe sequitur Petrus, significabat Ecclesiam secuturam quidem, hoc est imitaturam passionem Domini, sed longe differenter. Ecclesia enim pro se patitur, at ille pro Ecclesia.

Et sedebat cum ministris, et calefaciebat se ad ignem. Est dilectionis ignis, est et cupiditatis. De hoc dicitur: Ignem veni mittere in terram, et quid volo nisi ut ardeat (Luc. XII)? De illo autem: Omnes adulterantes, velut clibanus corda eorum (Ose. VII). Iste super credentes in coenaculo Sion descendens, variis linguis eos Deum laudare docuit. Ille in atrio Caiphae instinctu maligni spiritus accensus, ad negandum ac blasphemandum Dominum noxias perfidorum linguas armabat. Quod enim intus in domo principis sacerdotum synodus maligna gerebat, hoc ignis in atrio foris inter frigora noctis materialiter accensus, typice praemonstrabat. Quicunque ergo vitiosum noxiumque in se exstinguit incendium, potest dicere cum propheta Domino: Quia factus sum sicut uter in pruina, justificationes tuas non sum oblitus (Psal. CXVIII). In quibuscunque autem flammam charitatis turbida vitiorum flumina obruerunt, audiunt a Domino: quoniam abundavit iniquitas, refrigescit charitas multorum (Matth. XXIV).

So too this young man, who, casting aside the linen cloth, fled naked from the impious, signifies both the work and the mind of those who, in order to be safer from the assaults of the enemies, cast away whatever they seem to possess in this world, and have learned rather to serve the Lord naked than, by clinging to the things of the world, to give their adversaries matter for tempting and recalling them from God: after the example of blessed Joseph, who, leaving his cloak in the hands of the adulteress, leapt outside, preferring to serve God naked rather than, clothed in the desires of the world, to serve a harlot.

And they led Jesus to the high priest. By the high priest is signified Caiaphas, who (as the evangelist John writes) was the high priest of that year. Concerning whom Josephus attests things in agreement, namely that he had purchased the pontificate for himself, without merit of dignity, from the Roman prince. It is therefore no wonder if an unjust high priest judges unjustly.

But Peter followed at a distance, etc. He rightly followed at a distance, who was soon about to deny him. For he could not have denied him, if he had clung close to Christ. But in this he is to be revered by us with the greatest admiration, that he did not abandon the Lord even while he was afraid. For that he fears belongs to nature; that he follows, to devotion; that he denies, to surprise; that he repents, to faith. Otherwise: that Peter follows the same Lord at a distance to his passion signified that the Church would indeed follow, that is, would imitate the Lord's passion, but very differently. For the Church suffers for itself, but he suffered for the Church.

And he sat with the servants, and warmed himself at the fire. There is a fire of love, and there is also a fire of cupidity. Of this it is said: I have come to cast fire upon the earth, and what do I desire but that it should burn (Luke XII)? But of that other: All who commit adultery, their hearts are like an oven (Hos. VII). This one, descending upon the believers in the upper room of Sion, taught them to praise God in various tongues. That one, kindled in the courtyard of Caiaphas by the instigation of the malign spirit, armed the harmful tongues of the faithless for denying and blaspheming the Lord. For what the malign assembly was doing within, in the house of the high priest, the fire kindled materially outside in the courtyard amid the coldness of the night prefigured typologically. Whoever, therefore, extinguishes in himself the vicious and harmful fire, can say with the Prophet to the Lord: For I have become like a wineskin in the frost, I have not forgotten your justifications (Ps. CXVIII). But in whomever the turbid rivers of vices have overwhelmed the flame of charity, they hear from the Lord: because iniquity has abounded, the charity of many grows cold (Matt. XXIV).

Quo frigore torpens ad horam apostolus Petrus, quasi prunis ministrorum Caiphae calefieri cupiebat, quia temporalis commodi solatium, perfidorum societate quaerebat. Sed non mora, respectus a Domino cum ignem pravorum corpore, tum infidelitatem in corde reliquit. Ac, post resurrectionem Domini, sancto igni recreatus, funditus excessum trinae negationis trina dilectionis confessione purgavit. Tunc etenim completa illa memorabili piscium captura, cum venisset ad Dominum cum condiscipulis suis, prunas positas, et piscem superpositum et panem mox videns, sub cordis arcana prunis inflammavit amoris.

Et quidam surgentes, falsum testimonium ferebant adversum eum dicentes: Quoniam nos audivimus eum dicentem: Ego dissolvam templum hoc manu factum, et post triduum aliud non manufactum aedificabo. Quomodo falsi testes sunt, si ea dicunt quae Dominum dixisse legimus? Sed falsus testis est, qui non eodem sensu dicta intelligit quo dicuntur. Dominus enim dixerat de templo corporis sui. Sed et in ipsis verbis calumniantur, et paucis additis vel mutatis, quasi justam calumniam faciunt. Salvator dixerat: Solvite templum hoc. Isti commutant et aiunt: Ego dissolvam templum hoc manu factum. Vos, inquit, solvite, non ego. Quia illicitum est ut ipsi nobis inferamus mortem. Deinde illi vertunt: et post triduum aliud non manu factum aedificabo, ut proprie de templo Judaico dixisse videatur. Dominus autem ut ostenderet animal vivum et spirans templum, dixerat: Et ego in triduo suscitabo illud. Aliud est aedificare, aliud suscitare.

Et exsurgens summus sacerdos in medium, interrogavit Jesum dicens: Non respondes quidquam ad ea quae tibi objiciuntur ab his? Ille autem tacebat, et nihil respondit. Ira praeceps et impatiens non inveniens calumniae locum, excutit de solio pontificem, ut insaniam mentis motu corporis demonstraret. Quanto plus Jesus tacebat ad indignos responsione sua falsos testes et sacerdotes impios, tanto magis pontifex, furore superatus, eum ad respondendum provocat, ut ex qualibet occasione sermonis locum inveniat accusandi. Nihilominus Jesus tacet. Sciebat enim, quasi Deus, quidquid respondisset, torquendum ad calumniam.

Rursum summus sacerdos interrogabat eum, et dicit ei: Tu es Christus filius Dei benedicti. Jesus autem dixit illi: Ego sum. In Matthaeo scriptum est quod interroganti et adjuranti se pontifici si esset Christus, respondit: Tu dixisti (Matth. XXVI). Pro quo Marcus posuit: Ego sum, ut, videlicet, ostenderet tantum valere quod ei dicit Jesus: Tu dixisti, quantum si diceret: Ego sum.

Numbed for a time by this coldness, the apostle Peter desired, as it were, to be warmed at the coals of the servants of Caiaphas, because he sought the solace of temporal advantage in the company of the faithless. But without delay, having been looked upon by the Lord, he left behind both the fire of the wicked in body and infidelity in heart. And, after the resurrection of the Lord, restored by the holy fire, he purged the excess of his triple denial completely by a triple confession of love. For then, after that memorable catch of fish was completed, when he had come to the Lord with his fellow disciples, seeing at once the coals set out, and the fish placed on top and the bread, he kindled within the secret depths of his heart the coals of love.

And certain ones rising up bore false witness against him, saying: We have heard him saying: I will destroy this temple made by hand, and after three days I will build another not made by hand. How are they false witnesses, if they say the things which we read that the Lord said? But he is a false witness who does not understand what was said in the same sense in which it was said. For the Lord had spoken of the temple of his own body. But they also slander in the very words, and by adding or changing a few, make as it were a just calumny. The Savior had said: Destroy this temple. These men alter it and say: I will destroy this temple made by hand. Destroy it, he says, you, not I. Because it is unlawful for us to inflict death upon ourselves. Then they twist it: and after three days I will build another not made by hand, so that he might seem to have spoken specifically of the Jewish temple. But the Lord, to show that the temple was a living and breathing being, had said: And I in three days will raise it up. It is one thing to build, another to raise up.

And the high priest, rising up in the midst, questioned Jesus, saying: Do you answer nothing to the things that are alleged against you by these men? But he was silent, and answered nothing. Headlong and impatient anger, finding no room for calumny, shook the high priest from his seat, so that he might display the madness of his mind by the movement of his body. The more Jesus remained silent toward the false witnesses and impious priests unworthy of his answer, the more the high priest, overcome by fury, provoked him to answer, so that from any occasion of speech he might find an opening for accusation. Nevertheless Jesus is silent. For he knew, as God, that whatever he might have answered would be twisted into calumny.

Again the high priest questioned him, and said to him: Are you the Christ, the Son of the blessed God? And Jesus said to him: I am. In Matthew it is written that, to the high priest questioning and adjuring him whether he was the Christ, he answered: You have said it (Matt. XXVI). In place of which Mark set down: I am, in order, namely, to show that what Jesus says to him, You have said it, is worth just as much as if he had said: I am.

Et videbitis Filium hominis a dextris sedentem virtutis, et venientem cum nubibus coeli. Si ergo tibi in Christo, o Judaee, pagane, et haeretice, contemptus, infirmitas et crux contumelia est, vide quia per haec Filius hominis ad dexteram Dei Patris sessurus, et ex partu virginis homo natus, in sua coeli cum nubibus est majestate venturus. Unde et Apostolus, cum crucis abjecta descripsisset, dicens quod humiliavit seipsum, factus obediens, usque ad mortem, mortem autem crucis, adjunxit atque ait: Propter quod et Deus illum exaltavit, et donavit illi nomen quod est super omne nomen, ut in nomine Jesu omne genu flectatur, coelestium, terrestrium et infernorum, et omnis lingua confiteatur quia Jesus Christus in gloria est Dei Patris (Philipp. II).

Summus autem sacerdos scindens vestimenta sua ait: Quid adhuc desideramus testes? Audistis blasphemiam. Quam de solio sacerdotali furor excusserat, eadem rabies ad scindendas vestes provocat. Scindit vestimenta sua, ut ostendat Judaeos sacerdotalem gloriam perdidisse, et vacuam sedem habere pontificis. Sed et consuetudinis Judaicae est, cum aliquid blasphemiae et quasi contra Deum audierint, scindere vestimenta sua. Quod Paulum quoque et Barnabam, quando in Lycaonia deorum cultu honorabantur, fecisse legimus. Herodes autem quia non dedit honorem Deo, sed acquievit immoderato favori populi, statim ab angelo percussus est. Altiore autem mysterio factum est ut in passione Domini pontifex Judaeorum sua ipse vestimenta disciderit, cum tunica Domini, nec ab ipsis qui eum crucifixere militibus scindi potuerit. Figurabatur enim quod sacerdotium Judaeorum pro sceleribus ipsorum pontificum esset scindendum, et a suae statu integritatis omnimodis solvendum; soliditas vero sanctae universalis Ecclesiae, quae vestis sui Redemptoris solet appellari, nunquam valeat disrumpi. Quin potius et si Judaei, si gentiles, si haeretici, si mali catholici humilitatem Domini Salvatoris contemnant, ejus tamen usque ad consummationem saeculi, in illis quos foris electionis invenerit, inviolata sit permansura castitas.

Et coeperunt quidam conspuere eum, et velare faciem ejus, et colaphis eum caedere, et dicere ei: Prophetiza. Et ministri alapis eum caedebant. Impleta est hoc loco prophetia quae ait: Dedi maxillas meas alapis, et faciem meam non averti a confusione sputorum (Isai. L). Sed qui tunc caesus est colaphis sive alapis Judaeorum, caeditur etiam nunc blasphemiis falsorum Christianorum.

And you shall see the Son of man sitting at the right hand of power, and coming with the clouds of heaven. If therefore, O Jew, pagan, and heretic, contempt, weakness, and the cross are for you a reproach in Christ, see that through these very things the Son of man, who is to sit at the right hand of God the Father, and who was born a man of the Virgin's childbearing, is to come in his majesty with the clouds of heaven. Whence the Apostle also, having described the abasement of the cross, saying that he humbled himself, becoming obedient unto death, even the death of the cross, added and said: Wherefore God also exalted him, and gave him a name which is above every name, that in the name of Jesus every knee should bow, of those in heaven, on earth, and under the earth, and every tongue should confess that Jesus Christ is in the glory of God the Father (Philipp. II).

But the high priest, tearing his garments, said: Why do we still need witnesses? You have heard the blasphemy. That which fury had shaken from the priestly throne, the same rage impels to the tearing of the garments. He tears his garments, to show that the Jews have lost the priestly glory, and that the seat of the pontiff stands empty. But it is also the custom of the Jews, when they have heard something of blasphemy and as it were against God, to tear their garments. We read that Paul and Barnabas also did this, when in Lycaonia they were being honored with the worship due to gods. Herod, however, because he did not give honor to God, but acquiesced to the immoderate favor of the people, was immediately struck by an angel. But it happened by a deeper mystery that, in the Passion of the Lord, the pontiff of the Jews himself tore his own garments, while the Lord's tunic could not be torn even by the very soldiers who crucified him. For it was signified that the priesthood of the Jews was to be torn apart for the crimes of their own pontiffs, and utterly dissolved from the state of its integrity; but that the solidity of the holy universal Church, which is wont to be called the garment of her Redeemer, might never be capable of being rent asunder. Rather, even if the Jews, if the pagans, if heretics, if wicked Catholics despise the humility of the Lord the Savior, yet her chastity shall remain inviolate, even to the consummation of the world, in those whom he shall find abroad belonging to his election.

And some began to spit on him, and to cover his face, and to strike him with blows, and to say to him: Prophesy. And the servants struck him with slaps. Here was fulfilled the prophecy which says: I gave my cheeks to the smiters, and I did not turn away my face from the shame of spitting (Isai. L). But he who then was struck with the blows or slaps of the Jews, is struck even now by the blasphemies of false Christians.

Qui tunc consputus est salivis infidelium, nunc usque vesanis nomine tenus fidelium exhonoratur atque irritatur opprobriis. Velaverunt autem faciem ejus, non ut eorum ille scelera non videat, sed ut a seipsis, sicut quondam Moysi fecerunt, gratiam cognitionis ejus abscondant. Si enim crederent Moysi, crederent forsitan et Domino. Quod velamentum usque hodie manet super cor eorum non revelatum. Nobis autem in Christum credentibus ablatum est. Neque enim frustra eo moriente velum templi scissum est medium, et ea quae toto legis tempore latuerant, et abscondita carnali Israel fuerant, Novi Testamenti cultoribus sunt patefacta sancta sanctorum arcana. Quod vero dicunt ei: Prophetiza, et juxta alios evangelistas: Prophetiza quis est qui te percussit; quasi in contumeliam faciunt ejus, qui se a populis prophetam voluerit haberi. Sed ipso dispensante quae patitur, omnia pro nobis fiunt, sicut Petrus hortatur: Christo in carne passo nos eadem cogitatione armemur, atque ad toleranda pro nomine ejus irrisionum opprobria praeparemur.

Et cum esset Petrus in atrio deorsum, venit una ex ancillis summi sacerdotis. Et cum vidisset Petrum calefacientem se, aspiciens illum ait: Et tu cum Jesu Nazareno eras, etc. Quid sibi vult quod prima eum prodit ancilla, cum viri utique magis eum potuerint recognoscere? nisi ut et iste sexus peccasse in necem Domini videretur et iste sexus redimeretur, per Domini passionem. Et ideo mulier resurrectionis accipit prima mysterium, et mandata custodit ut veterem praevaricationis oboleret errorem.

Et exivit foras ante atrium, et gallus cantavit. De hoc galli cantu caeteri evangelistae tacent, non tamen factum esse negant, sicut et multa alia alii silentio praetereunt, quae alii narrant.

Rursus autem cum vidisset illum ancilla, coepit dicere circumstantibus: Quia hic ex illis est. At ille iterum negavit. Non haec eadem quae prius accusabat, illa esse credenda est. Dicit namque Matthaeus apertissime: Exeunte illo januam, vidit eum alia, et ait iis qui erant ibi (Matth. XXVI), etc. In hac autem negatione Petri discimus non solum abnegari Christum ab eo qui dicit eum non esse Christum, sed ab illo etiam qui, cum sit, negat se esse Christianum. Dominus autem non ait Petro: discipulum meum te negabis, sed: Me negabis. Negavit ergo ipsum, cum se negavit ejus esse discipulum.

He who then was spat upon with the spittle of unbelievers, is even now dishonored and provoked with reproaches by the insane who are faithful in name only. They veiled his face, not so that he might not see their crimes, but so that, as they once did to Moses, they might hide from themselves the grace of the knowledge of him. For if they believed Moses, perhaps they would also believe the Lord. Which veil remains unrevealed upon their heart even to this day. But for us who believe in Christ, it has been taken away. For it was not in vain that, at his death, the veil of the temple was torn in the middle, and the sacred mysteries of the Holy of Holies, which had lain hidden throughout the whole time of the Law and had been concealed from carnal Israel, were laid open to the worshippers of the New Testament. But when they say to him: Prophesy, and according to the other Evangelists: Prophesy, who is it that struck you; they do this as it were in insult to him who had wished to be held by the peoples as a prophet. But since he himself disposes what he suffers, all things are done for us, as Peter exhorts: Christ having suffered in the flesh, let us also arm ourselves with the same thought, and let us prepare ourselves to endure, for his name's sake, the reproaches of mockery.

And while Peter was below in the courtyard, one of the maidservants of the high priest came. And when she had seen Peter warming himself, looking at him she said: You also were with Jesus of Nazareth, etc. What does it mean that a maidservant is the first to betray him, since men at any rate could more readily have recognized him? Unless it be that this sex too might seem to have sinned in the death of the Lord, and this sex too might be redeemed through the Passion of the Lord. And therefore a woman is the first to receive the mystery of the resurrection, and keeps the commands, so that she might blot out the ancient error of the transgression.

And he went out before the courtyard, and the cock crowed. The other evangelists are silent about this crowing of the cock, yet they do not deny that it happened, just as they also pass over in silence many other things that others relate.

And again, when the maidservant had seen him, she began to say to those standing about: "This man is one of them." But he denied it again. This is not to be believed to be the same woman who had accused him before. For Matthew says most plainly: "As he went out the gate, another woman saw him, and said to those who were there" (Matt. XXVI), etc. But in this denial of Peter we learn that Christ is denied not only by him who says that he is not the Christ, but also by him who, though he is one, denies that he is a Christian. But the Lord did not say to Peter: "You will deny that you are my disciple," but: "You will deny me." He denied him, therefore, when he denied being his disciple.

Et post pusillum, rursus qui astabant dicebant Petro: Vere tu ex illis es. Nam et Galilaeus es. Non quod alia lingua Galilaei quam Jerosolymitae loquerentur, qui utrique fuerint Hebraei, sed quod unaquaque provincia et regio suas habeat proprietates, ac vernaculum loquendi sonum vitare non possit. Unde in Actibus apostolorum, cum ii quibus Spiritus sanctus insederat, omnium gentium linguis loquerentur, inter alios qui de diversis mundi plagis advenerant, etiam illi qui habitabant Judaeam dixisse referuntur: Nonne ecce omnes isti qui loquuntur, Galilaei sunt? Et quomodo nos audivimus unusquisque linguam nostram in qua nati sumus (Act. II)? Et Petrus fratribus loquens in Jerusalem: Et notum, inquit, factum est omnibus habitantibus in Jerusalem, ita ut appellaretur ager ille lingua eorum Haceldama (Act. I). Quare lingua eorum, nisi quia idem nomen aliter illi, hoc est Jerosolymae, aliter sonabant Galilaei?

Ille autem coepit anathematizare et jurare: Quia nescio hominem istum quem dicitis. Et statim iterum gallus cantavit. Solet Scriptura sacramentum causarum per statum designare temporum. Unde Petrus, qui media nocte negavit, ad galli cantum poenituit. Qui etiam post resurrectionem Domini diurna sub luce illum quem tertio negaverat tertio aeque se amare professus est. Quia nimirum quod in tenebris oblivionis erravit, et speratae jam lucis rememoratione correxit, et ejusdem verae lucis adepta praesentia plene totum quidquid nutaverat erexit. Hunc opinor gallum aliquem doctorum intelligendum, qui nos jacentes excitans, et somnolentos increpans dicat: Evigilate justi, et nolite peccare.

Et recordatus est Petrus verbi quod dixerat ei Jesus: Priusquam gallus cantet bis, ter me negabis. Et coepit flere. Quam nociva pravorum colloquia? Petrus ipse inter infideles vel hominem se nosse negavit, quem inter condiscipulos jam Dei Filium fuerat confessus. Sed nec in atrio Caiphae retentus poterat agere poenitentiam. Egreditur foras, ut alii narrant evangelistae, quatenus, ab impiorum concilio secretus, sordes pavidae negationis liberis fletibus abluat.

CAPUT XV.

And after a little while, again those who stood by said to Peter: "Truly you are one of them." For you are also a Galilean. Not that the Galileans spoke a different language from the people of Jerusalem, since both were Hebrews, but because each province and region has its own peculiarities, and cannot avoid its native sound of speech. Whence in the Acts of the Apostles, when those upon whom the Holy Spirit had settled were speaking in the languages of all nations, among the others who had come from diverse regions of the world, even those who dwelt in Judea are recorded to have said: "Behold, are not all these who speak Galileans?" "And how have we heard, each of us, our own language in which we were born?" (Acts II). And Peter, speaking to the brethren in Jerusalem, says: "And it became known to all who dwell in Jerusalem, so that that field was called in their own language Haceldama" (Acts I). Why "in their own language," unless because the same name sounded differently among them, that is, at Jerusalem, and differently among the Galileans?

But he began to curse and to swear: "I do not know this man of whom you speak." And immediately the cock crowed again. Scripture is accustomed to signify the mystery of causes through the fixed course of the times. Whence Peter, who denied in the middle of the night, repented at the crowing of the cock. He it was who, also after the Lord's resurrection, in the light of day professed likewise three times that he loved him whom he had thrice denied. Because, indeed, what he had erred in the darkness of forgetfulness he corrected by the remembrance of the light already hoped for, and, having attained the presence of that same true light, he fully raised up again whatever had wavered. I think this cock is to be understood as some teacher, who, rousing us as we lie prostrate, and rebuking us as we slumber, says: "Awake, you just, and do not sin."

And Peter remembered the word that Jesus had said to him: "Before the cock crows twice, you will deny me three times." And he began to weep. How harmful are the conversations of the wicked? Peter himself, among unbelievers, denied that he even knew as a man him whom, among his fellow disciples, he had already confessed to be the Son of God. But neither, kept within the courtyard of Caiaphas, could he perform repentance. He goes out, as the other evangelists relate, so that, separated from the council of the impious, he might wash away the filth of his fearful denial with free tears.

CHAPTER XV.

Et confestim consilium facientes mane summi sacerdotes cum senioribus et scribis et universo concilio, vincientes Jesum duxerunt et tradiderunt Pilato. Non solum ad Pilatum, sed etiam ad Herodem ductus est, ut uterque Domino illuderet. Et cerne sollicitudinem sacerdotum in malo. Tota nocte vigilaverunt ut homicidium facerent, et vinctum tradiderunt Pilato. Habebant enim hunc morem, ut quem adjudicassent morti, ligatum judici traderent. Attamen notandum quod non tunc primum ligaverunt eum, sed mox comprehensum nocte in horto, ut Joannes declarat, ligaverunt, et sic adduxerunt eum ad Annam primum.

Et interrogavit eum Pilatus: Tu es rex Judaeorum? Pilato nihil aliud criminis interrogante nisi utrum rex Judaeorum sit, arguuntur impietatis Judaei, quod ne falso quidem invenire potuerint quod objicerent Salvatori.

At ille respondens ait illi: Tu dicis. Sic respondit ut et verum diceret, et sermo ejus calumniae non pateret. Et attende quod Pilato, qui invitus ferebat sententiam, aliqua in parte responderit, sacerdotibus autem et principibus respondere noluerit, indignosque suo sermone judicarit.

Pilatus autem rursus interrogavit eum dicens: Non respondes quidquam? Vide in quantis te accusant. Jesus autem amplius nihil respondit. Ethnicus quidem est qui condemnat Jesum, sed causam refert in populum Judaeorum: Vide in quantis te accusant. Jesus autem nihil respondere voluit, ne crimen diluens dimitteretur a praeside, et crucis utilitas differretur.

Pontifices autem concitaverunt turbam ut magis Barrabam dimitteret eis. Haeret Judaeis usque hodie sua petitio, quam tanto labore impetrarunt. Quod enim data sibi optione, pro Jesu latronem, pro Salvatore interfectorem, pro datore vitae elegerunt ademptorem, merito salutem perdiderunt et vitam, et latrociniis sese ac seditionibus in tantum subdiderunt, ut et patriam regnumque suum, quod plus Christo amavere, perdiderint, et hactenus eam quam vendidere sive animae sive corporis libertatem recipere non meruerint.

And immediately in the morning, the chief priests, holding a consultation with the elders and the scribes and the whole council, binding Jesus, led him away and delivered him to Pilate. He was led not only to Pilate but also to Herod, that both might mock the Lord. And observe the diligence of the priests in evil. They kept watch the whole night in order to commit murder, and delivered him bound to Pilate. For they had this custom, that whomever they had condemned to death, they would deliver bound to the judge. Yet it must be noted that they did not bind him then for the first time, but, as John declares, they bound him as soon as he was seized at night in the garden, and thus brought him first to Annas.

And Pilate asked him: Art thou the king of the Jews? Since Pilate asked about no other charge than whether he was king of the Jews, the Jews are convicted of impiety, in that they could not even falsely find anything to object against the Savior.

But he answering said to him: Thou sayest it. He answered thus, so that he might both speak the truth, and his words might not lie open to calumny. And observe that he answered Pilate, who unwillingly pronounced the sentence, in some part, but was unwilling to answer the priests and the rulers, judging them unworthy of his speech.

And Pilate again asked him, saying: Answerest thou nothing? See in how many things they accuse thee. But Jesus answered nothing more. It is indeed a pagan who condemns Jesus, but he refers the matter to the people of the Jews: See in how many things they accuse thee. But Jesus was unwilling to answer anything, lest, by clearing himself of the charge, he should be released by the governor, and the benefit of the cross be deferred.

But the chief priests stirred up the crowd, that he should rather release Barabbas to them. Their petition, which they obtained with such great effort, clings to the Jews even to this day. For since, when the choice was given to them, they chose in place of Jesus a robber, in place of the Savior a murderer, in place of the giver of life a taker of it away, they deservedly lost salvation and life, and gave themselves over so far to robberies and seditions that they lost their own homeland and kingdom, which they loved more than Christ, and to this day have not deserved to recover that liberty—whether of soul or of body—which they sold.

Pilatus autem iterum respondens ait illis: Quid ergo vultis ut faciam regi Judaeorum? At illi iterum clamaverunt: Crucifige eum. Pilatus vero dicebat eis: Quid enim mali fecit? Multas liberandi Salvatorem Pilatus occasiones dedit: primum latronem justo conferens, deinde inferens: Quid ergo vultis, ut faciam regi Judaeorum? Cumque responderent Crucifigatur, non statim acquievit, sed, juxta suggestionem uxoris, quae mandaverat ei, ut Matthaeus scribit: Nihil tibi et justo illi (Matth. XXVII), ipse serioque [Al. quoque] respondens: Quid enim, ait, mali fecit? Hoc dicendo Pilatus absolvit Jesum.

At illi magis clamabant: Crucifige eum. Ut impleretur quod in vigesimo primo psalmo dixerat: Circumdederunt me canes multi, congregatio malignantium obsedit me (Psal. XXI); et illud Jeremiae: Facta est mihi haereditas mea sicut leo in silva, dederunt super me vocem suam (Jerem. XII). Isaia quoque in hac sententia congruente: Et exspectavi ut facerent judicium, fecerunt autem iniquitatem et non justitiam, sed clamorem (Isai. V).

Pilatus autem volens populo satisfacere, dimisit illis Barrabam et tradidit Jesum flagellis caesum, ut crucifigeretur. Jesus autem flagellatus non ab alio, quam ab ipso Pilato intelligendus est. Scribit namque aperte Joannes: Clamaverunt rursum omnes dicentes: Non hunc, sed Barrabam. Erat autem Barrabas latro. Tunc ergo apprehendit Pilatus Jesum et flagellavit (Joan. XVIII). Ac deinde subjungit: Et milites plectentes coronam de spinis, imposuerunt capiti ejus, etc. (Joan. XIX). Quod quidem ideo fecisse atque ideo credendus est militibus eum illudendum tradidisse, ut satiati poenis et opprobriis ejus, mortem ejus ultro sitire desisterent. Hoc autem factum est ut quia scriptum erat: Multa flagella peccatorum (Psal. XXXI), illo flagellato, nos a verberibus liberaremur, dicente Scriptura: Fagellum non appropinquabit tabernaculo tuo (Psal. XC).

Milites autem duxerunt eum in atrium praetorii, et convocant totam cohortem, et induunt eum purpura, et imponunt ei plectentes spineam coronam, et coeperunt salutare eum: Ave rex Judaeorum. Milites quidem quod rex Judaeorum fuerat appellatus, et hoc ei scribae et sacerdotes crimen objecerant, quod sibi in populo Israelitico usurparet imperium, illudentes hoc faciunt, ut nudatum pristinis vestibus induant purpura, qua reges veteres utebantur, ut pro diademate imponant ei coronam spineam, pro sceptro regali dent calamum, ut Matthaeus scribit, et adorent quasi regem.

And Pilate answering again said to them: What then will you that I do with the king of the Jews? But they cried out again: Crucify him. But Pilate said to them: Why, what evil hath he done? Pilate gave many occasions for freeing the Savior: first comparing the robber with the just man, then adding: What then will you that I do with the king of the Jews? And when they answered, Let him be crucified, he did not immediately assent, but, following the suggestion of his wife, who had sent word to him, as Matthew writes: Have nothing to do with that just man (Matth. XXVII), he himself, answering seriously [Al. quoque], said: Why, what evil hath he done? By saying this Pilate absolved Jesus.

But they cried out the more: Crucify him. That what he had said in the twenty-first psalm might be fulfilled: Many dogs have surrounded me, the assembly of the malignant hath besieged me (Psal. XXI); and that saying of Jeremiah: My inheritance is become unto me as a lion in the forest, they have uttered their voice against me (Jerem. XII). Isaiah also agreeing in this saying: And I looked that they should do judgment, but they wrought iniquity, and not justice, but a cry (Isai. V).

But Pilate, wishing to satisfy the people, released Barabbas to them and delivered Jesus, scourged with whips, to be crucified. Now Jesus is to be understood as having been scourged by none other than Pilate himself. For John writes plainly: They cried out again, all of them, saying: Not this man, but Barabbas. Now Barabbas was a robber. Then therefore Pilate took Jesus and scourged him (Joan. XVIII). And then he adds: And the soldiers, plaiting a crown of thorns, put it upon his head, etc. (Joan. XIX). And he is to be believed to have done this, and for this reason to have handed him over to the soldiers to be mocked, so that, sated with his sufferings and reproaches, they might of their own accord cease to thirst for his death. But this was done so that, since it was written: Many are the scourges of sinners (Psal. XXXI), he being scourged, we might be freed from stripes, Scripture saying: No scourge shall come near thy dwelling (Psal. XC).

The soldiers, moreover, led him into the court of the praetorium, and they call together the whole cohort, and they clothe him in purple, and they place upon him, plaiting it, a crown of thorns, and they began to salute him: Hail, king of the Jews. The soldiers, indeed, because he had been called king of the Jews, and the scribes and priests had brought this charge against him, that he was usurping dominion for himself among the people of Israel, do this in mockery: that, having stripped him of his former garments, they clothe him in purple, which the ancient kings used to wear; that in place of a diadem they place upon him a crown of thorns; that in place of a royal scepter they give him a reed, as Matthew writes; and that they adore him as if he were a king.

Nos autem omnia haec intelligamus mystice. Quomodo enim Caiphas dixit: Oportet unum hominem mori pro omnibus (Joan. XVIII), nesciens quid diceret (Luc. IX); et isti quodcunque fecerunt, licet alia mente fecerint, tamen nobis qui credimus sacramenta tribuebant. Notandum autem quod pro eo quod Marcus ait: Et induunt eum purpura, Matthaeus ita posuit: Et exuentes eum, chlamydem coccineam circumdederunt ei (Matth. XXVII). Ubi intelligitur quod Matthaeus ait: Chlamydem coccineam circumdederunt ei, hoc Marcus dixisse, Indutum purpura. Pro regia enim purpura chlamys illa coccinea illudentibus adhibita erat, et est rubra quaedam purpura cocco simillima. Potest etiam fieri ut purpuram etiam Marcus commemoraverit, quam chlamys habebat, quamvis esset coccinea. Mystice ergo in purpura qua indutus est Dominus, ipsa ejus caro quam passionibus objecit, insinuatur. De qua praemissa dixerat prophetia: Quare ergo rubrum est indumentum tuum, et vestimenta tua quasi calcantium in torculari (Isai. LXIII)? In corona vero quam portabat spinea, nostrorum susceptio peccatorum, pro qua mortalis fieri dignatus est, ostenditur. Juxta quod praecursor ipsius testimonium ei perhibens ait: Ecce agnus Dei, qui tollit peccata mundi (Joan. I). Namque spinas in significatione peccatorum poni solere testatur ipse Dominus, qui protoplasto in peccatum prolapso dicebat: Terra tua spinas et tribulos germinabit tibi (Gen. III). Quod est aperte dicere: Conscientia tua punctiones tibi et aculeos vitiorum procreare non desistet. Quod vero, juxta Evangelium Lucae, Dominus apud Herodem alba veste induitur, in caeteris vero evangelistis a militibus Pilati sub coccineo sive purpureo habitu illusus esse perhibetur, collata utraque narratione, in uno innocentia et castitas assumptae humanitatis, in altero autem veritas passionis per quam ad gloriam regni immortalis esset perventurus, exprimitur. Sicut enim purpura colorem sanguinis, qui pro nobis effusus est, imitatur, ita et habitus regni quod post passionem intravit nobisque intrandum patescit, insinuat. Verum quia dicit Apostolus: Quotquot enim in Christo baptizati estis, Christum induistis (Galat. III); et Isaias Domino de electis omnibus: His, inquit, velut ornamento vestieris (Isai. XII), potest in hoc utroque Domini habitu inimicorum quidem sententia probroso, sed ipsius Domini electione gloriosissimo, omnis electorum ejus multitudo, quae in martyres venerandos, et caeteram fidelium plebem distinguitur, aptissime designari. Alba etenim veste induitur, cum munda justorum confessione circumdatur.

Purpura sive cocco vestitur, cum in triumpho victoriosorum martyrum gloriatur.

But let us understand all these things mystically. For just as Caiaphas said: It is expedient that one man die for all (John XVIII), not knowing what he was saying (Luke IX); so too these men, whatever they did, although they did it with a different intention, nevertheless were furnishing mysteries to us who believe. It should be noted, moreover, that for what Mark says: And they clothe him in purple, Matthew has set down: And having stripped him, they put a scarlet cloak around him (Matth. XXVII). Whereby it is understood that what Matthew says, They put a scarlet cloak around him, is the same as what Mark said, clothed in purple. For that scarlet cloak was applied by the mockers in place of the royal purple, and it is a certain red purple very similar to scarlet. It can also be the case that Mark likewise mentioned the purple which the cloak had, although it was scarlet. Mystically, therefore, in the purple with which the Lord was clothed, his very flesh, which he exposed to sufferings, is signified. Concerning which a prophecy had foretold beforehand: Why then is your garment red, and your vestments like those of one treading in the winepress (Isai. LXIII)? But in the crown of thorns which he wore is shown the taking up of our sins, for the sake of which he deigned to become mortal. According to this, his forerunner, bearing witness to him, says: Behold the Lamb of God, who takes away the sins of the world (John I). For the Lord himself testifies that thorns are wont to be set down as a signification of sins, he who said to the first-formed man when he had fallen into sin: Your land shall bring forth for you thorns and thistles (Gen. III). Which is openly to say: Your conscience will not cease to bring forth for you the pricks and stings of vices. But as to the fact that, according to the Gospel of Luke, the Lord is clothed in a white garment before Herod, while in the other evangelists he is recorded to have been mocked by the soldiers of Pilate under a scarlet or purple garb, when both accounts are compared, in the one the innocence and purity of the assumed humanity is expressed, but in the other the truth of the passion through which he was to arrive at the glory of the immortal kingdom. For just as purple imitates the color of the blood which was poured out for us, so too it signifies the garb of the kingdom which he entered after the passion, and which lies open for us to enter. But since the Apostle says: For as many of you as have been baptized in Christ have put on Christ (Galat. III); and Isaiah says to the Lord concerning all the elect: With these, he says, you shall be clothed as with an ornament (Isai. XIL), in this twofold garb of the Lord—disgraceful indeed in the judgment of his enemies, but most glorious by the Lord's own choice—the whole multitude of his elect, which is distinguished into the venerable martyrs and the rest of the faithful people, can most fittingly be designated. For he is clothed in a white garment when he is surrounded by the pure confession of the just.

He is clothed in purple or scarlet when he glories in the triumph of the victorious martyrs.

Et percutiebant caput ejus arundine, et conspuebant eum. Et ponentes genua adorabant eum. Haec tunc fecere milites Pilati, haec usque hodie faciunt haeretici et pagani, milites utique diaboli. Quia enim caput Christi Deus, caput ejus percutiunt qui eum Deum esse verum denegant. Et quia per arundinem scriptura solet confici, quasi arundine caput Christi feriunt, qui, divinitati illius contradicentes, errorem suum confirmare auctoritate sacrae Scripturae conantur. Spuunt in faciem ejus, qui ejus praesentiam gratiae verbis exsecrandis ex internae caecae mentis insania conceptis respuunt, et Jesum Christum in carne venisse denegant.

Et quidem milites eum, quasi qui Deum se ipse falso dixisset, illudentes adorabant. Sed sunt hodie, quod est gravioris vesaniae, qui eum certa fide ut Deum verum adorant, sed perversis actibus mox verba ejus quasi fabulosa despiciunt, ac promissa regni illius temporalibus illecebris longe postponunt.

Et educunt illum ut crucifigerent eum. Et angaria verunt praetereuntem quempiam Simonem Cyrenaeum, venientem de villa, patrem Alexandri et Rufi, ut tolleret crucem ejus. Magnae tunc opinionis fuisse Simon iste videtur, cum filii quoque ejus quasi jam noti omnibus designentur ex nomine. Sed cavendum ne cui videatur contrarium, quod Joannes scribit, ipsum Dominum sibi crucem portasse; caeteri vero evangelistae hunc Simonem Cyrenaeum eam bajulasse referunt.

Primo namque a Domino portata, ac deinde Simoni, quem exeuntes forte obvium habuerunt, portanda imposita est. Et hoc congruo satis ordine mysterii. Quia nimirum ipse passus est pro nobis, relinquens nobis exemplum, ut sequamur vestigia ejus.

Et quia Simon iste non Jerosolymita, sed Cyrenaeus esse perhibetur (Cyrene enim Libyae civitas est, ut in Actibus apostolorum legimus), recte per eum populi gentium designantur, qui quondam peregrini et hospites testamentorum, nunc obediendo cives sunt et domestici Dei, et, sicut alibi dicitur, Haeredes quidem Dei, cohaeredes autem Christi (Rom. VIII). Unde apte Simon obediens, Cyrene, haeres interpretatur. Nec praetereundum quod idem Simon de villa venisse refertur. Villa enim Graece πάγος dicitur. Unde paganos appellamus eos quos a civitate Dei alienos, et quasi urbanae conversationis videmus esse expertes. Sed de pago Simon egrediens crucem portat post Jesum, cum populus nationum, paganis ritibus derelictis, vestigia dominicae passionis obedienter amplectitur.

And they struck his head with a reed, and they spat upon him. And bending their knees, they worshiped him. These things the soldiers of Pilate did then; these same things heretics and pagans do even to this day, being indeed soldiers of the devil. For since the head of Christ is God, those who deny that he is true God strike his head. And because writing is usually accomplished by means of a reed, those who, contradicting his divinity, strive to confirm their error by the authority of sacred Scripture, strike the head of Christ as it were with a reed. Those spit in his face who reject the presence of his grace with execrable words conceived from the madness of an inwardly blind mind, and deny that Jesus Christ has come in the flesh.

And indeed the soldiers, mocking him as one who had falsely called himself God, worshiped him. But there are today—which is a madness of greater gravity—those who worship him with sure faith as true God, but who by their perverse deeds soon despise his words as if they were fables, and set the promises of his kingdom far below the enticements of temporal things.

And they led him out that they might crucify him. And they compelled a certain Simon of Cyrene, who was passing by, coming from the country, the father of Alexander and Rufus, to carry his cross. This Simon appears to have been of great renown at that time, since his sons also are designated by name as if already known to all. But one must beware lest it seem contradictory to anyone that John writes that the Lord himself carried the cross for himself, while the other evangelists relate that this Simon of Cyrene bore it.

For it was first carried by the Lord, and then it was laid upon Simon to be carried, whom they happened to meet as they were going out. And this occurred in an order quite fitting to the mystery. For indeed he himself suffered for us, leaving us an example, that we should follow in his footsteps.

And because this Simon is said to have been not a Jerusalemite but a Cyrenean (for Cyrene is a city of Libya, as we read in the Acts of the Apostles), through him the peoples of the nations are rightly signified, who once were strangers and foreigners to the covenants, but now, by obeying, are citizens and members of the household of God, and, as is said elsewhere, heirs indeed of God, but joint heirs with Christ (Rom. VIII). Hence Simon is fittingly interpreted as "obedient," and Cyrene as "heir." Nor should it be passed over that this same Simon is said to have come from the country. For "country" is called in Greek *πάγος*. Hence we call "pagans" those whom we see to be strangers to the city of God, and as it were lacking in urban intercourse. But Simon, coming out from the countryside, carries the cross after Jesus, since the people of the nations, having abandoned pagan rites, embrace obediently the footsteps of the Lord's passion.

Et perducunt illum in Golgotha locum, quod est interpretatum, Calvariae locus. Extra urbis portam loca sunt in quibus truncantur capita damnatorum, et Calvariae, id est, decollatorum sumpsere nomen. Propterea autem ibi crucifixus est Dominus, ut ubi prius erat area damnatorum, erigerentur vexilla martyrii.

Et quomodo pro nobis maledictum crucis factum est, et flagellatus et crucifixus; sic pro omnium salute quasi noxius inter noxios crucifigitur.

Et dabant ei bibere myrrhatum vinum, et non accepit. Deus loquitur ad Jerusalem: Ego te plantavi vineam meam veram; quomodo facta es in amaritudine vitis aliena (Jerem. II)? Amara vitis amarum vinum fecit: quod propinatur Domino Jesu, ut impleatur quod scriptum est: Dederunt in cibum meum fel, et in siti mea potaverunt me aceto (Psal. LXVIII). Quod autem dicitur: Et non accepit, vel secundum Matthaeum: Cum gustasset, noluit bibere (Matth. XXVII), hoc indicat, quod gustaverit quidem pro nobis mortis amaritudinem, sed tertia die resurrexit.

Quod enim ait Marcus: non accepit, intelligitur: non accepit ut biberet. Gustavit autem, sicut Matthaeus testis est, ut, quod idem Matthaeus ait, Noluit bibere, hoc Marcus dixerit Non accepit, tacuerit autem quod gustaverit. Sed et hoc quod ait Marcus, Myrrhatum vinum, intelligendum est Matthaeum dixisse cum felle mistum (Matth. XXVII). Fel quippe pro amaritudine posuit. Et myrrhatum vinum amarissimum est, quanquam fieri possit ut et felle et myrrha vinum amarissimum reddetur.

Et crucifigentes eum, diviserunt vestimenta ejus, mittentes sortem super eis, quis quid tolleret. Haec Joannes evangelista plenius exponit: quod scilicet milites caetera in quatuor partes, juxta suum numerum, dividentes, de tunica, quae inconsutilis erat desuper contexta per totum, sortem miserint.

Quadripertita autem vestis Domini quadripertitam ejus figuravit Ecclesiam, toto scilicet orbe (qui quatuor partibus constat) terrarum diffusam, et omnibus eisdem partibus aequaliter, id est, concorditer distributam. Tunica vero illa sortita omnium partium significat unitatem, quae charitatis vinculo continetur. Si enim charitas juxta Apostolum, et supereminentiorem habet viam, et supereminet scientiae, et super omnia praecepta est, merito vestis qua significatur desuper contexta perhibetur. In sorte autem quid nisi gratia Dei commendata est?

And they brought him to the place Golgotha, which is interpreted, the place of Calvary. Outside the city gate there are places in which the heads of the condemned are cut off, and they have taken the name "of Calvary," that is, "of the beheaded." But the Lord was crucified there for this reason, that where formerly was the ground of the condemned, the standards of martyrdom might be raised.

And just as for us he became the curse of the cross, and was scourged and crucified; so for the salvation of all he is crucified as if guilty among the guilty.

And they gave him wine mixed with myrrh to drink, and he did not accept it. God speaks to Jerusalem: "I planted you as my true vine; how have you become the bitterness of a strange vine?" (Jer. II)? The bitter vine made bitter wine, which is offered to the Lord Jesus, that what is written might be fulfilled: "They gave me gall for my food, and in my thirst they gave me vinegar to drink" (Ps. LXVIII). But what is said, "And he did not accept it," or according to Matthew, "When he had tasted it, he would not drink" (Matt. XXVII), indicates that he indeed tasted for us the bitterness of death, but rose again on the third day.

For what Mark says, "he did not accept it," is understood as: he did not accept it in order to drink it. But he tasted it, as Matthew testifies, so that what the same Matthew says, "He would not drink," Mark expressed as "He did not accept it," while remaining silent about the fact that he tasted it. But also what Mark says, "wine mixed with myrrh," is to be understood as what Matthew said, "mixed with gall" (Matt. XXVII). For indeed he used "gall" for "bitterness." And wine mixed with myrrh is most bitter, although it could happen that the wine was made most bitter by both gall and myrrh.

And crucifying him, they divided his garments, casting lots over them, as to who should take what. The Evangelist John explains this more fully: namely, that the soldiers, dividing the rest into four parts according to their own number, cast lots for the tunic, which was seamless, woven throughout from the top.

The Lord's garment, divided into four parts, prefigured his Church, divided into four parts, that is, spread throughout the whole world (which consists of four parts), and distributed equally, that is, harmoniously, among all those same parts. But that tunic, allotted by lot for all the parts, signifies the unity which is held together by the bond of charity. For if charity, according to the Apostle, both has a more excellent way, and surpasses knowledge, and is above all the commandments, deservedly the garment by which it is signified is said to be woven from the top. But what is commended in the lot except the grace of God?

Sic quippe in uno ad omnes pervenit, cum sors omnibus placuit, quia et Dei gratia in unitate ad omnes pervenit. Et cum sors mittitur, non personae cujuscunque vel meritis, sed occulto Dei judicio creditur. Et quia, sicut dicit Apostolus, vetus homo noster simul affixus est cruci cum illo, ut evacuetur corpus peccati, ut ultra non serviamus peccato (Rom. VI), quandiu id agunt opera nostra, ut evacuetur corpus peccati, et quandiu exterior homo corrumpitur, ut interior renovetur de die in diem, tempus est crucis. Haec sunt etiam bona opera quidem, tamen adhuc laboriosa, quorum merces requies est. Sed ideo dicitur, Spe gaudentes (Rom. XII), ut requiem futuram cum hilaritate in laboribus operemur. Hanc hilaritatem significat crucis latitudo in transverso ligno ubi figuntur manus. Per manus enim opera intelligimus, per latitudinem hilaritatem operantis, quia tristitia facit angustias. Per altitudinem autem, cui caput adjungitur, exspectatio retributionis de sublimi justitia Dei qui reddet unicuique secundum opera sua (Matth. XVI), his quidem secundum tolerantiam boni operis, gloriam et honorem, et incorruptionem quaerentibus vitam aeternam. Itaque etiam longitudo, qua totum corpus extenditur, ipsam tolerantiam significat, unde longanimes dicuntur qui tolerant. Profundum autem, quod terrae infixum est, secretum sacramenti praefigurat. Recordaris, nisi fallor, quod verba Apostoli in ista designatione crucis expediantur, ubi ait: In charitate radicati et fundati, ut possitis comprehendere cum omnibus sanctis quae sit longitudo, latitudo, altitudo, et profundum (Ephes. III)

Erat autem hora tertia, et crucifixerunt eum. Sunt qui arbitrentur hora quidem tertia Dominum crucifixum, a sexta autem hora tenebras factas usque ad nonam, ut consumptae intelligantur tres horae, ex quo crucifixus est, usque ad tenebras factas. Et posset quidem hoc rectissime intelligi, nisi Joannes diceret hora quasi sexta Pilatum sedisse pro tribunali in loco qui dicitur Lithostrotos, Hebraice autem Gabbatha (Joan. XIX). Sequitur enim: Parasceve paschae hora quasi sexta. Et dicit Judaeis: Ecce rex vester, etc. Si ergo hora quasi sexta Pilato sedente pro tribunali traditus est crucifigendus Judaeis, quomodo hora tertia crucifixus est, sicut verba Marci non intelligentes quidam putaverunt? Jam certe dixerat Marcus: Et crucifigentes eum, diviserunt vestimenta ejus.

For thus in one it reaches all, when the lot pleased all, because the grace of God also reaches all in unity. And when the lot is cast, it is attributed not to the person of anyone or to merits, but to the hidden judgment of God. And because, as the Apostle says, our old man has been crucified together with him, that the body of sin might be destroyed, so that we should no longer serve sin (Rom. VI), as long as our works bring this about, that the body of sin be destroyed, and as long as the outward man is corrupted, that the inward man may be renewed day by day, it is the time of the cross. These are indeed good works, yet still laborious, whose reward is rest. But it is therefore said, Rejoicing in hope (Rom. XII), that we may work toward the future rest with cheerfulness amid our labors. This cheerfulness is signified by the width of the cross in the transverse beam where the hands are fixed. For by the hands we understand works, by the width the cheerfulness of the one who works, because sadness produces anguish. But by the height, to which the head is joined, is signified the expectation of the reward from the sublime justice of God, who will render to each according to his works (Matth. XVI): to these indeed, who according to endurance in good work seek glory and honor and incorruption, eternal life. And so also the length, by which the whole body is extended, signifies this very endurance, whence those who endure are called long-suffering. But the depth, which is fixed in the earth, prefigures the secret of the mystery. You recall, unless I am mistaken, that the words of the Apostle are explained in this designation of the cross, where he says: Rooted and grounded in charity, that you may be able to comprehend with all the saints what is the length, and breadth, and height, and depth (Ephes. III).

Now it was the third hour, and they crucified him. There are those who think that the Lord was indeed crucified at the third hour, but that darkness came from the sixth hour until the ninth, so that three hours are understood to have elapsed from the time he was crucified until the darkness came. And this could indeed be understood most correctly, were it not that John says that at about the sixth hour Pilate sat on the judgment seat in the place called Lithostrotos, but in Hebrew Gabbatha (John XIX). For it follows: It was the preparation of the Passover, about the sixth hour. And he says to the Jews: Behold your king, etc. If, then, at about the sixth hour, while Pilate was sitting on the judgment seat, he was handed over to the Jews to be crucified, how was he crucified at the third hour, as some, not understanding the words of Mark, have supposed? For Mark had already said: And crucifying him, they divided his garments.

Si ergo eis rei gestae tempus voluit commemorare, sufficeret dicere: Erat autem hora tertia; ut quid adjunxit: Et crucifixerunt eum, nisi quia voluit aliquid recapitulando significare, quod quaesitum inveniretur, cum Scriptura ipsa illis temporibus legeretur, quibus universae Ecclesiae notum erat qua hora Dominus ligno suspensus est, unde posset hujus vel error corrigi, vel mendacium refutari? Sed quia sciebat a militibus Dominum crucifixum non a Judaeis, occulte ostendere voluit eos magis crucifixisse qui clamaverunt ut crucifigeretur, quam illos qui ministerium principi suo secundum suum officium praebuerunt. Intelligitur ergo fuisse hora tertia cum clamaverunt Judaei ut Dominus crucifigeretur. Et veracissime demonstratur tunc eos crucifixisse quando clamaverunt, maxime quia nolebant videri se hoc fecisse, et propterea eum Pilato tradiderant, quod eorum verba satis indicant secundum Joannem. Quod ergo maxime videri fecisse nolebant, hoc eos hora tertia fecisse Marcus ostendit, verissime indicans magis fuisse Domini necatricem linguam Judaeorum quam militum manus.

Et erat titulus causae ejus inscriptus: Rex Judaeorum. Titulus positus supra crucem ejus in quo scriptum erat: Rex Judaeorum, illud ostendit, quod nec occidendo efficere potuerunt, ut eum regem non haberent qui eis manifestissima et eminentissima potestate secundum sua opera redditurus est. Unde in psalmo canitur: Ego autem constitutus sum rex ab eo super Sion, montem sanctum ejus (Psal. II). Qui apte etiam quoniam rex simul et pontifex est, cum eximiam Patri suae carnis hostiam in altari crucis offerret, regis quoque qua praeditus erat dignitate, titulo praetendit, ut cunctis legere, hoc est audire et credere volentibus insinuaret quod per crucis patibulum non perdiderit suum, sed confirmarit potius et corroborarit imperium.

Et cum eo crucifigunt duos tatrones, unum a dextris, et alium a sinistris ejus. Latrones qui cum Domino sunt hinc inde crucifixi, significant eos qui sub fide et confessione Christi vel agonem martyrii, vel quemlibet continentiae arctioris instituta subeunt. Sed quicunque haec pro aeterna solum coelestique gloria gerunt, hi profecto dextri latronis merito ac fide designantur. At qui sive humanae laudis intuitu, seu qualibet minus digna intentione mundo abrenuntiant, non immerito blasphematoris ac sinistri latronis mentem imitantur et actus.

If, then, he wished merely to record for them the time of the event, it would have sufficed to say: Now it was the third hour; why then did he add: And they crucified him, unless because he wished, by recapitulating, to signify something that would be found upon inquiry, since the Scripture itself was read in those times in which it was known to the whole Church at what hour the Lord was hung upon the wood, so that from it either this error could be corrected, or a lie refuted? But because he knew that the Lord was crucified by the soldiers, not by the Jews, he wished secretly to show that those who cried out that he should be crucified were more truly the crucifiers than those who rendered service to their commander according to their office. It is understood, then, that it was the third hour when the Jews cried out that the Lord should be crucified. And it is most truly shown that they crucified him at the moment when they cried out, especially because they did not wish to be seen to have done this, and for that reason had handed him over to Pilate, which their own words sufficiently indicate according to John. That, then, which they most did not want to be seen to have done, Mark shows that they did at the third hour, most truly indicating that it was the tongue of the Jews, rather than the hands of the soldiers, that slew the Lord.

And the title of his charge was inscribed: King of the Jews. The title placed above his cross, on which was written: King of the Jews, shows this: that not even by killing him could they bring it about that they should not have as king him who, according to his works, was to show himself to them with most manifest and most eminent power. Whence it is sung in the psalm: But I have been established king by him over Sion, his holy mountain (Ps. II). Fittingly too, since he is at once king and priest, when he was offering to the Father the surpassing victim of his flesh on the altar of the cross, he also displayed, by the title, the dignity of king with which he was endowed, so as to suggest to all who wished to read, that is, to hear and to believe, that through the gibbet of the cross he had not lost his rule, but rather had confirmed and strengthened it.

And with him they crucify two thieves, one on his right hand, and the other on his left. The thieves who are crucified with the Lord on this side and that signify those who, under the faith and confession of Christ, undergo either the contest of martyrdom, or the observances of any stricter continence. But whoever do these things solely for the sake of eternal and heavenly glory, these indeed are designated by the merit and faith of the thief on the right. But those who renounce the world either out of regard for human praise, or with any less worthy intention, not undeservedly imitate the mind and the deeds of the blaspheming and left-hand thief.

De quibus dicit Apostolus: Si tradidero corpus meum ut ardeam, si dedero omnes facultates meas in cibos pauperum, si alia plura aut pietatis opera facere, aut dona gratiae spiritalis accepisse videar, charitatem autem non habeam, nihil mihi prodest (I Cor. XIII). Beati autem qui sua propter Dominum, et propter Evangelium relinquunt. Beati qui persecutionem patiuntur propter justitiam, quoniam ipsorum est regnum coelorum (Matth. V).

Similiter et summi sacerdotes illudentes ad alterutrum cum scribis dicebant: Alios, etc. Etiam nolentes confitentur scribae et pontifices quod alios salvos fecerit. Itaque vos vestra condemnat sententia. Qui enim alios salvos fecit, utique si vellet, seipsum salvare poterat.

Christus rex Israel descendat nunc de cruce, ut videamus et credamus. Fraudulenta promissio. Quid est plus de cruce adhuc viventem descendere, aut e sepulcro mortuum resurgere? Surrexit, et non creditis; ergo etiam si de cruce descenderit, similiter non credetis.

Et qui cum eo crucifixi erant, conviciabantur ei. Quomodo qui cum eo crucifixi erant conviciabantur ei, quando quidem unus eorum conviciatus est, secundum Lucae testimonium, alter et compescuit eum, et in Deum credidit? nisi intelligamus Matthaeum et Marcum, breviter perstringentes, hoc loco pluralem numerum pro singulari posuisse, sicut in Epistola ad Hebraeos legimus pluraliter dictum: Clauserunt ora leonum (Hebr. XI), cum solus Daniel significari intelligatur. Et pluraliter dictum: Secti sunt (Ibid.), cum de solo Isaia tradatur. Quid autem usitatius, verbi gratia, quam ut dicat aliquis: Et rustici mihi insultant, etiam si unus insultet? Tunc enim esset contrarium quod Lucas de uno manifestavit, si illi dixissent ambos latrones conviciatos Domino, cum non posset sub numero plurali unus intelligi. Cum vero dictum est latrones, vel, qui cum eo crucifixi erant, nec additum est ambo, non solum si ambo fecissent posset hoc dici, sed etiam quia unus hoc fecit, potuit usitato locutionis modo per pluralem numerum significari. Quod vero Luca testante unus latro Dominum blasphemat dicens: Si tu es Christus; salvum fac temetipsum, et nos (Luc. XXIII), alter vero illum digna invectione redarguit, et Dominum fideli supplicatione precatur dicens: Domine, memento mei, cum veneris in regnum tuum (Ibid.), usque hodie geri in Ecclesia videmus, cum mundanis tacti afflictionibus veri simul et falsi Christiani, illi quidem qui ficta mente dominicae passionis sacramenta gestant, ad praesentis vitae gaudia cupiunt liberari a Domino.

Of whom the Apostle says: If I should deliver my body to be burned, if I should give all my goods to feed the poor, if I should seem to do many other works of piety, or to have received the gifts of spiritual grace, but have not charity, it profits me nothing (1 Cor. XIII). Blessed, however, are they who leave their own goods for the sake of the Lord and of the Gospel. Blessed are they who suffer persecution for justice's sake, for theirs is the kingdom of heaven (Matth. V).

Likewise also the chief priests, mocking one another with the scribes, said: Others, etc. Even unwillingly, the scribes and priests confess that he saved others. Therefore your own sentence condemns you. For he who saved others, if he had wished, could certainly have saved himself.

Let Christ the king of Israel come down now from the cross, that we may see and believe. A fraudulent promise. Which is greater: to come down from the cross while still living, or to rise from the tomb having died? He rose, and you do not believe; therefore, even if he had come down from the cross, you would likewise not believe.

And those who were crucified with him reviled him. How is it that those who were crucified with him reviled him, when in fact, according to the testimony of Luke, one of them reviled him, while the other rebuked him and believed in God? Unless we understand that Matthew and Mark, speaking briefly, have here put the plural number for the singular, just as we read in the Epistle to the Hebrews the plural expression: "They shut the mouths of lions" (Hebr. XI), though it is understood that only Daniel is meant. And it is said in the plural: "They were sawn asunder" (Ibid.), though it is related of Isaiah alone. But what is more common, for example, than for someone to say: "And the peasants insult me," even if only one insults him? For then what Luke revealed concerning one would be contrary, if they had said that both thieves reviled the Lord, since a single one could not be understood under the plural number. But when it is said "the thieves," or "those who were crucified with him," and "both" is not added, this could be said not only if both had done so, but also, because one did this, it could be signified by the plural number according to the customary manner of speech. But that, as Luke testifies, one thief blasphemes the Lord, saying: "If thou art the Christ, save thyself and us" (Luc. XXIII), while the other rebukes him with a fitting reproach and beseeches the Lord with faithful supplication, saying: "Lord, remember me when thou shalt come into thy kingdom" (Ibid.) — we see this being enacted in the Church even to this day, when true and false Christians alike, touched by worldly afflictions, and those indeed who bear the sacraments of the Lord's passion with a feigned mind, desire to be freed by the Lord for the joys of the present life.

At qui simplici intentione cum Apostolo non gloriantur, nisi in cruce Domini nostri, ita potius a praesentibus aerumnis optant erui, ut spiritum suum in manus sui commendent auctoris, unaque cum ipso regni coelestis desiderant esse participes. Unde bene ille, qui fide dubia Dominum precabatur funditus est contemptus a Domino, neque ulla responsione dignus habitus. At vero preces illius, qui aeternam a se salutem quaerebat, pia mox Dominus exauditione suscipere dignatus est. Quia nimirum, quicunque in tribulationibus positi temporalia tantum a Domino solatia requirunt, temporalibus se pariter et aeternis gaudiis privant. Qui autem veraciter bona patriae coelestis suspirant, ad haec absque ulla dubietate Christo miserante perveniunt.

Et facta hora sexta, tenebrae factae sunt per totam terram usque in horam nonam. Clarissimum mundi lumen retraxit radios suos, ne aut pendentem videret Dominum, aut impii blasphemantes sua luce fruerentur. Et notandum, quod Dominus sexta hora, hoc est, recessuro a centro mundi sole crucifixus sit; diluculo autem, hoc est, oriente jam sole resurrectionis suae mysteria celebrarit. Statu enim temporis signavit, quod effectu operis exhibuit. Quia mortuus est propter peccata nostra, et resurrexit propter justificationem nostram. Nam et de Adam peccante scriptum est quod audierit vocem Domini Dei deambulantis in paradiso ad auram post meridiem (Gen. III). Post meridiem, nempe inclinata luce fidei; ad auram vero, refrigescente fervore charitatis. Deambulans autem audiebatur, quia ab homine peccante recesserat. Rationis ergo, imo divinae pietatis ordo poscebat ut eodem temporis articulo quo tunc Adae praevaricanti occluserat, nunc latroni Dominus poenitenti januam paradisi reseraret, et qua hora primus Adam peccando mortem huic mundo invexerat, eadem hora secundus Adam mortem moriendo destrueret.

Et hora nona exclamavit Jesus voce magna, dicens: Heloi, Heloi lama sabacthani, quod est interpretatum, Deus meus, Deus meus, ut quid dereliquisti me? Principio vigesimi primi psalmi usus est. Illud quod in medio versiculi legitur: Respice in me, superfluum est. Legitur enim in Hebraeo, Deus meus, Deus meus, quare me dereliquisti? Nec mireris verborum humilitatem, querimonias derelicti, cum, formam servi sciens, scandalum crucis videas.

But those who with simple intent, with the Apostle, glory in nothing except in the cross of our Lord, desire rather to be delivered from their present tribulations in such a way that they commend their spirit into the hands of their Author, and desire together with him to be partakers of the heavenly kingdom. Whence rightly he who prayed to the Lord with doubtful faith was utterly disregarded by the Lord, and was not held worthy of any response. But the prayers of the one who was seeking eternal salvation for himself, the Lord soon deigned to receive with a merciful hearing. For assuredly, whoever, placed in tribulations, seek from the Lord only temporal consolations, deprive themselves alike of temporal and eternal joys. But those who truly sigh for the good things of the heavenly homeland attain to them without any doubt, through the mercy of Christ.

And when the sixth hour had come, darkness fell over the whole earth until the ninth hour. The brightest light of the world withdrew its rays, lest it should either see the Lord hanging, or the impious blasphemers enjoy its light. And it is to be noted that the Lord was crucified at the sixth hour, that is, when the sun was about to withdraw from the center of the world; but at dawn, that is, when the sun was already rising, he celebrated the mysteries of his resurrection. For by the state of the time he signified what he displayed by the effect of the deed. Because he died for our sins, and rose again for our justification. For also concerning Adam, sinning, it is written that he heard the voice of the Lord God walking in paradise at the breeze after midday (Gen. III). After midday, namely, with the light of faith declining; and at the breeze, indeed, with the fervor of charity growing cold. But he was heard walking, because he had withdrawn from the man who sinned. The order of reason, or rather of divine mercy, therefore demanded that at the same moment of time at which he had then closed the door of paradise to Adam transgressing, the Lord should now unlock it to the penitent thief, and that at the hour at which the first Adam, by sinning, had brought death into this world, at that same hour the second Adam, by dying, should destroy death.

And at the ninth hour Jesus cried out with a loud voice, saying: Heloi, Heloi, lama sabacthani, which is interpreted, My God, My God, why hast thou forsaken me? He used the beginning of the twenty-first psalm. That which is read in the middle of the verse, "Look upon me," is superfluous. For in the Hebrew it is read: My God, My God, why hast thou forsaken me? And do not wonder at the humility of the words, the complaints of one forsaken, since, knowing the form of a servant, you see the scandal of the cross.

Sicut enim esurire, et sitire, et fatigari, non erant propria divinitatis, sed corporales passiones, ita et quod dicitur, Ut quid me dereliquisti? corporalis vocis erat proprium, quia solet secundum naturam corpus nullatenus velle a sibi conjuncta vita fraudari. Licet enim et ipse Salvator hoc dicebat, sed proprie ostendebat corporis fragilitatem, manens virtus et sapientia Dei. Ut homo ergo loquitur, meos circumferens motus, quod in periculis positi, a Deo nos deseri putamus; ut homo turbatur, ut homo flet, ut homo crucifigitur.

Et quidam de circumstantibus audientes dicebant: Ecce Eliam vocat. Non omnes, sed quidam. Quos arbitror milites fuisse Romanos, non intelligentes sermonis Hebraici proprietatem, sed ex eo quod dixit Heloi, Heloi, putantes Eliam ab eo invocatum. Siu autem Judaeos, qui hoc dixerint, intelligere volueris, et hoc more sibi solito faciunt, ut Dominum imbecillitate infament, qui Eliae auxilium deprecetur.

Currens autem unus, et implens spongiam aceto, circumponensque calamo potum, dabat ei, dicens: Sine, videamus si veniat Elias ad deponendum eum. Quam ob causam Domino acetum sit potui datum, Joannes ostendit plenius, dicens: Postea sciens Jesus quia jam omnia consummata sunt, ut consummaretur Scriptura, dicit: Sitio. Vas autem positum erat aceto plenum. Illi ergo spongiam plenam aceto, hyssopo circumponentes, obtulerunt ori ejus. Vidit ergo quoniam consummata sunt omnia quae oportebat ut fierent, antequam acciperet acetum, et traderet spiritum, atque ut hoc etiam consummaretur quod ait: Et in siti mea potaverunt me aceto (Psal. CXVIII), Sitio, inquit. Tanquam hoc diceret: Hoc minus fecistis, date quod estis. Judaei quippe ipsi erant acetum, degenerantes a vino patriarcharum et prophetarum; tanquam de pleno vase, de iniquitate mundi hujus impleto, cor habentes velut spongiam cavernosis quodammodo atque tortuosis latibulis fraudulentum. Hyssopum, cui circumposuerunt spongiam aceto plenam, quoniam herba est humilis, et pecus purgat, ipsius Christi humilitatem congruenter accipimus, quam circumdederunt, et se circumvenisse putaverunt. Unde illud in psalmo: Asperges me hyssopo, et mundabor (Psal. L); Christi namque humilitate mundamur, quia nisi humiliasset semetipsum, factus obediens Patri usque ad mortem crucis (Philipp. II), non utique sanguis ejus in peccatorum remissionem, hoc est, in nostri mundationem fuisset effusus. Per arundinem vero, cui imposita est spongia, Scriptura significatur, quae implebatur hoc facto.

For just as to hunger, and to thirst, and to grow weary were not proper to divinity, but bodily sufferings, so too what is said, "Why hast thou forsaken me?" was proper to a bodily voice, because according to nature the body is wont to be entirely unwilling to be defrauded of the life joined to it. For although the Savior himself said this, yet he was properly showing the frailty of the body, while remaining the power and wisdom of God. As man, therefore, he speaks, bearing about my own feelings, since, when placed in dangers, we think ourselves forsaken by God; as man he is troubled, as man he weeps, as man he is crucified.

And some of those standing by, hearing it, said: Behold, he calls Elijah. Not all, but some. Whom I judge to have been Roman soldiers, not understanding the peculiarity of the Hebrew speech, but thinking, from his saying Heloi, Heloi, that Elijah was being invoked by him. But if you should wish to understand that it was the Jews who said this, they too do this according to their accustomed manner, so as to disparage the Lord with weakness, as one who begs for Elijah's help.

And one of them, running, and filling a sponge with vinegar, and putting it round a reed, gave him to drink, saying: Let be, let us see if Elijah will come to take him down. For what reason vinegar was given to the Lord to drink, John shows more fully, saying: Afterward Jesus, knowing that all things were now accomplished, that the Scripture might be fulfilled, says: I thirst. Now a vessel full of vinegar was set there. They therefore, putting a sponge full of vinegar around hyssop, offered it to his mouth. He saw, then, that all things which had to happen were accomplished, before he received the vinegar and gave up his spirit, and that this too might be fulfilled which he says: "And in my thirst they gave me vinegar to drink" (Ps. CXVIII), he says: I thirst. As if he were saying this: This alone you have not done; give what you are. For the Jews themselves were the vinegar, having degenerated from the wine of the patriarchs and the prophets; having a heart, as it were from a full vessel filled with the iniquity of this world, deceitful like a sponge with, as it were, cavernous and tortuous hiding-places. By the hyssop, around which they placed the sponge full of vinegar, since it is a lowly herb and purges the breast, we fittingly understand the humility of Christ himself, which they surrounded, and thought they had circumvented. Whence that saying in the psalm: "Thou shalt sprinkle me with hyssop, and I shall be cleansed" (Ps. L); for we are cleansed by the humility of Christ, since unless he had humbled himself, having become obedient to the Father even unto the death of the cross (Phil. II), his blood would certainly not have been poured out for the remission of sins, that is, for our cleansing. By the reed, however, on which the sponge was placed, Scripture is signified, which was being fulfilled by this deed.

Sicut enim lingua dicitur vel Graeca, vel Latina, vel alia quaelibet, sonum significans qui lingua promitur, sic arundo dici potest littera quae arundine scribitur. Sed significantius sonos vocis humanae usitatissime dicimus linguas; scripturam vero arundinem dici, quo minus usitatum, eo magis est mystice figuratum.

Jesus autem emissa voce magna expiravit. Quid hac voce magna dixerit Dominus, Lucas aperte designat, dicens: Pater, in manus tuas commendo spiritum meum. Et haec, inquit, dicens exspiravit (Luc. XXIII). Quod vero scribit Joannes, quia cum accepisset Jesus acetum, dixit: Consummatum est, et inclinato capite tradidit spiritum (Joan. XIX), inter illud quod ait: Consummatum est, et illud, Et inclinato capite tradidit spiritum, emissa est illa vox magna, quam tacuit Joannes, caeteri autem tres commemoraverunt.

Et velum templi scissum est in duo a sursum usque deorsum. Scinditur velum templi, ut arca testamenti et omnia legis sacramenta, quae tegebantur, appareant, atque ad populum transeant nationum. Ante etenim dictum fuerat: Notus in Judaea Deus, in Israel magnum nomen ejus (Psal. LXXVI). Nunc autem: Exaltare super caelos Deus, et super omnem terram, inquit, gloria tua (Psal. LXVI). Et in Evangelio prius dixit: In viam gentium ne abieritis (Matth. X). Post passionem vero suam: Euntes, inquit, docete omnes gentes (Matth. XXVIII).

Videns autem centurio, qui ex adverso stabat, quia sic clamans exspirasset, ait: Vere homo hic Filius Dei erat. Manifesta causa miraculi centurionis exponitur, quod videns Dominum sic expirasse, hoc est, spiritum emisisse, dixerit: Vere homo hic Filius Dei erat. Nullus enim habet potestatem emittendi spiritum, nisi qui animarum conditor est. Et hoc considerandum est, quod centurio ante crucem in ipso scandalo passionis, vere Dei Filium confiteatur, et Arius in Ecclesia praedicet creaturam. Unde merito per centurionem fides Ecclesiae designatur, quae velo mysteriorum coelestium, per mortem Domini reserato, continuo Jesum et vere justum hominem, et vere Dei Filium, Synagoga tacente, confirmat.

Erant autem et mulieres de longe aspicientes, inter quas erat Maria Magdalene, et Maria Jacobi minoris, et Joseph mater, et Salome. Et cum esset in Galilaea, sequebantur eum et ministrabant ei. Jacobum minorem dicit Jacobum Alphaei, qui et frater Domini dicebatur, eo quod esset filius Mariae materterae Domini, cujus in Evangelio suo meminit Joannes, dicens: Stabat autem juxta crucem Jesu mater ejus, et soror matris ejus Maria Cleophae (Joan. XIX). Maria autem Cleophae videtur eam dicere a patre, sive a cognatione.

For just as "tongue" is said to be Greek, or Latin, or any other, signifying the sound that is uttered by the tongue, so "reed" can be said of the letter that is written with a reed. But more significantly we very commonly call the sounds of the human voice "tongues"; whereas that writing is called "reed," the less usual it is, the more mystically figurative it is.

And Jesus, having uttered a loud voice, expired. What the Lord said with this loud voice, Luke clearly indicates, saying: Father, into thy hands I commend my spirit. And having said this, he says, he expired (Luke XXIII). But what John writes, that when Jesus had received the vinegar, he said: It is consummated, and bowing his head, he gave up his spirit (John XIX), between that which he says, "It is consummated," and that, "And bowing his head he gave up his spirit," that loud voice was uttered, which John passed over in silence, but the other three recorded.

And the veil of the temple was rent in two, from the top to the bottom. The veil of the temple is rent, so that the ark of the covenant and all the sacraments of the law, which were covered, might appear, and pass over to the people of the nations. For before it had been said: God is known in Judea, his name is great in Israel (Ps. LXXVI). But now: Be exalted, O God, above the heavens, he says, and your glory above all the earth (Ps. LXVI). And in the Gospel he first said: Go not into the way of the Gentiles (Matt. X). But after his passion: Going, he says, teach all nations (Matt. XXVIII).

But the centurion, who stood facing him, seeing that he had thus cried out and expired, said: Truly this man was the Son of God. The manifest cause of the centurion's marvel is set forth, that seeing the Lord expire thus, that is, give up his spirit, he said: Truly this man was the Son of God. For no one has the power of giving up his spirit, except he who is the creator of souls. And this is to be considered, that the centurion before the cross, in the very scandal of the passion, confesses him to be truly the Son of God, while Arius in the Church preaches him to be a creature. Whence deservedly the faith of the Church is designated through the centurion, which, the veil of the heavenly mysteries having been opened through the death of the Lord, immediately confirms Jesus to be both truly a righteous man and truly the Son of God, while the Synagogue is silent.

And there were also women looking on from afar, among whom was Mary Magdalene, and Mary the mother of James the less, and of Joseph, and Salome. And when he was in Galilee, they followed him and ministered to him. By James the less he means James of Alphaeus, who was also called the brother of the Lord, because he was the son of Mary the maternal aunt of the Lord, of whom John makes mention in his Gospel, saying: Now there stood by the cross of Jesus his mother, and his mother's sister, Mary of Cleophas (John XIX). But it seems that she is called Mary of Cleophas from her father, or from her kinship.

Vocabatur vero minor Jacobus, ad distinctionem majoris Jacobi, videlicet filii Zebedaei, qui inter primos apostolos vocatus est, et electus a Domino. Consuetudinis autem Judaicae fuit, nec ducebatur in culpam more gentis antiquo, ut mulieres de substantia sua victum atque vestitum praeceptoribus ministrarent; hoc qui scandalum facere poterat in nationibus, Paulus abjecisse se memorat: Nunquid non habemus potestatem sorores mulieres circumducendi, sicut et caeteri apostoli faciunt (I Cor. IX)? Ministrabant autem Domino de substantia sua, ut meteret earum carnalia, cujus illae metebant spiritalia. Non quo indigeret cibis Dominus creaturarum, sed ut typum ostenderet magistrorum, quod victu atque vestitu ex discipulis deberent esse contenti. Sed videamus, quales comites habuerit. Mariam scilicet Magdalenen, a qua septem daemonia ejecerat, et Mariam Jacobi et Joseph matrem, materteram suam, et alias, quas in caeteris Evangeliis legimus.

Et cum jam sero esset factum, quia erat parasceve, quod est ante Sabbatum, venit Joseph ab Arimathia nobilis decurio. Decurio vocatur, quod sit de ordine curiae, et officium curiae administret. Qui etiam curialis, a procurando munera civilia, solet appellari. Arimathia autem ipsa est Ramathaim, civitas Helchanae et Samuelis in regione Thamnitica juxta Diospolim. Παρασκευὴ vero Graece, Latine praeparatio dicitur. Quo nomine Judaei, qui inter Graecos morabantur, sextam Sabbati appellabant, eo quod in illo ea quae requiei Sabbati necessaria essent, praeparare solerent. Juxta hoc quod de manna quondam praeceptum est: Sexta autem die colligetis duplum, etc. Quia ergo sexta die factus est homo, et tota est mundi creatura perfecta, septima autem conditor ab opere suo requievit, unde et hanc Sabbatum, hoc est requiem, voluit appellari, recte Salvator eadem sexta die crucifixus, humanae restaurationis implevit arcanum. Ideoque cum accepisset acetum, dixit: Consummatum est, hoc est, sextae diei, quod pro mundi refectione suscepi, jam totum est opus expletum. Sabbato autem in sepulcro requiescens, resurrectionis quae octava die ventura erat, exspectabat eventum. Ubi nostrae simul devotionis ac beatae retributionis praelucet exemplum, quos in hac quidem sexta saeculi aetate pro Domino pati, et velut mundo necesse est crucifigi. In septima vero aetate, id est, cum lethi quis debitum solvit, corpora quidem in tumulis, animas autem secreta in pace cum Domino manere, et post bona oportet opera quiescere, donec, octava tandem veniente aetate, etiam corpora ipsa resurrectione glorificata cum animabus simul incorruptionem aeternae haereditatis accipiant.

But he was called James the less, to distinguish him from James the greater, namely the son of Zebedee, who was called among the first apostles, and chosen by the Lord. It was, however, a Jewish custom, and was not reckoned a fault according to the ancient practice of that nation, that women should minister food and clothing to their teachers out of their own substance; this practice, which could give scandal among the nations, Paul recalls that he rejected: Have we not power to lead about a sister, a woman, as the other apostles also do (I Cor. IX)? But they ministered to the Lord out of their own substance, so that he might reap their carnal things, whose spiritual things they were reaping. Not that the Lord of creatures needed food, but that he might show forth a type for teachers, that they ought to be content with food and clothing from their disciples. But let us see what companions he had. Namely Mary Magdalene, from whom he had cast out seven devils, and Mary the mother of James and Joseph, his maternal aunt, and others, whom we read of in the other Gospels.

And when evening had now come, because it was the Preparation, that is, the day before the Sabbath, Joseph of Arimathea, a noble councilor, came. He is called a decurion because he belongs to the order of the curia, and administers the office of the curia. He is also usually called a curial, from procuring civic duties. Arimathea itself is Ramathaim, the city of Elkanah and Samuel, in the region of Thamnitica near Diospolis. But Παρασκευὴ in Greek is called in Latin "preparation." By this name the Jews who dwelt among the Greeks called the sixth day of the week before the Sabbath, because on that day they were accustomed to prepare the things necessary for the rest of the Sabbath. According to what was once commanded concerning the manna: "But on the sixth day you shall gather double," etc. Since, therefore, man was made on the sixth day, and the whole creation of the world was made perfect, while on the seventh the Creator rested from his work — whence he wished this day to be called the Sabbath, that is, rest — the Savior, rightly crucified on that same sixth day, fulfilled the mystery of the restoration of mankind. And therefore, when he had received the vinegar, he said: "It is finished," that is, the work of the sixth day, which I undertook for the restoration of the world, is now wholly accomplished. But resting in the tomb on the Sabbath, he awaited the coming of the resurrection, which was to occur on the eighth day. Wherein shines forth at once the example of our devotion and of blessed recompense, for we, in this sixth age of the world, must suffer for the Lord and be, as it were, crucified to the world. But in the seventh age, that is, when someone pays the debt of death, it behooves the bodies indeed to remain in the tombs, but the souls to remain in hidden peace with the Lord and to rest after good works, until, when the eighth age at last comes, the bodies themselves also, glorified by resurrection, receive together with their souls the incorruption of the eternal inheritance.

Venit, inquit, Joseph ab Arimathia nobilis decurio, qui et ipse erat exspectans regnum Dei. Et audacter introivit ad Pilatum, et petiit corpus Jesu. Magnae quidem Joseph iste dignitatis ad saeculum, sed majoris apud Deum meriti fuisse laudatur. Talem namque existere decebat eum qui corpus Domini sepeliret, qui et per justitiam meritorum tali ministerio dignus esset, et per nobilitatem potentiae saecularis facultatem posset obtinere ministrandi. Non enim quilibet ignotus aut mediocris ad praesidem accedere et crucifixi corpus poterat impetrare.

Joseph autem mercatus est sindonem, et deponens eum, involvit sindone. Et ex simplici sepultura Domini ambitio divitum condemnatur, qui ne in tumulis quidem possunt carere divitiis. Possumus autem juxta intelligentiam spiritalem hoc sentire, quod corpus Domini non auro, non gemmis, et serico, sed linteamine puro obvolvendum sit, quanquam et hoc significet, quod ille in sindone munda involvat Jesum, qui pura eum mente susceperit. Hinc Ecclesiae mos obtinuit ut sacrificium altaris non in serico, neque in panno tincto, sed in lino terreno celebretur, sicut corpus est Domini in sindone munda sepultum, juxta quod in gestis pontificalibus a beato papa Silvestro legimus esse statutum.

Et posuit eum in monumento, quod erat excisum de petra, et advolvit lapidem ad ostium monumenti. De monumento Domini ferunt, qui nostra aetate de Jerosolymis in Britanniam venere, quod domus fuerit rotunda de subjacente rupe excisa, tantae altitudinis, ut intro consistens homo vix manu extenta culmen possit attingere, quae habet introitum ab Oriente, cui lapis ille magnus advolutus atque impositus est. In cujus monumenti parte Aquilonari sepulcrum ipsum, hoc est, locus Dominici corporis de eadem petra factus est, septem habens pedes longitudinis, trium vero palmorum mensura caetero pavimento altius eminens. Qui videlicet locus non desuper, sed a latere meridiano per totum patulus est, unde corpus inferebatur. Color autem ejusdem monumenti ac loculi rubicundo et albo dicitur esse permistus.

Maria autem Magdalene, et Maria Joseph aspiciebant ubi poneretur. In Luca legimus quia stabant omnes noti ejus a longe et mulieres, quae secutae erant eum. His ergo notis Jesu, post depositum ejus corpus ad sua remeantibus, solae mulieres, quae arctius amabant, funus subsecutae, quomodo poneretur, inspicere curabant, ut ei tempore congruo munus possent devotionis offerre.

"Joseph of Arimathea," he says, "a noble councilor, who himself also was awaiting the kingdom of God, came." And he boldly went in to Pilate, and asked for the body of Jesus. This Joseph is praised as having been of great dignity in the eyes of the world, but of greater merit before God. For it was fitting that he who was to bury the body of the Lord should be such a one as might, by the justice of his merits, be worthy of such a ministry, and, by the nobility of his worldly power, be able to obtain the means of ministering. For not just anyone unknown or of middling rank could approach the governor and obtain the body of the crucified one.

But Joseph bought a linen cloth, and taking him down, wrapped him in the linen cloth. And by the simple burial of the Lord the ambition of the rich is condemned, who cannot do without riches even in their tombs. But according to spiritual understanding we may perceive this, that the body of the Lord was to be wrapped not in gold, nor gems, and silk, but in pure linen — although this also signifies that he wraps Jesus in a clean linen cloth who has received him with a pure mind. Hence it became the custom of the Church that the sacrifice of the altar should be celebrated not on silk, nor on dyed cloth, but on earthly linen, just as the body of the Lord was buried in a clean linen cloth, according to what we read was established by the blessed pope Sylvester in the papal records.

And he placed him in a tomb that was hewn out of rock, and rolled a stone to the door of the tomb. Concerning the tomb of the Lord, those who in our own age came from Jerusalem to Britain report that it was a round house cut out of the underlying rock, of such height that a man standing inside could scarcely touch the ceiling with an outstretched hand; it has its entrance from the east, to which that great stone was rolled and placed. In the northern part of this tomb the sepulcher itself, that is, the place of the Lord's body, was made out of the same rock, having seven feet in length, and rising above the rest of the pavement by a measure of three palms. This place, indeed, is open not from above, but throughout its whole southern side, whence the body was carried in. The color of this same tomb and sepulcher is said to be a mixture of red and white.

But Mary Magdalene, and Mary the mother of Joseph, beheld where he was laid. In Luke we read that all his acquaintances stood afar off, and the women who had followed him. These acquaintances of Jesus, therefore, after his body had been taken down, returning to their own homes, only the women, who loved him more closely, having followed the funeral procession, took care to observe how he was laid, so that at a fitting time they might be able to offer him the gift of devotion.

Sed et hactenus sanctae mulieres die Parasceves, id est, praeparationis idem faciunt, cum animae humiles, et quo majoris sibi consciae fragilitatis, eo majori Salvatoris amore ferventes, passionis ejus vestigiis in hoc saeculo, quo requies est praeparanda futura, diligenter obsequuntur, et si forte valeant imitari pia curiositate, quo ordine sit eadem passio completa perpendunt.

CAPUT XVI.

Et cum transisset Sabbatum, Maria Magdalene, et Maria Jacobi, et Salome, emerunt aromata, ut venientes ungerent Jesum. In Evangelio Lucae scriptum est quod revertentes a monumento paraverunt aromata et unguenta, et Sabbato quidem siluerunt propter mandatum. Mandatum ergo legis erat ut Sabbati silentium a vespera usque ad vesperam servaretur; ideoque religiosae mulieres, sepulto Domino, quandiu licebat operari, id est, usque ad solis occasum, in unguentis praeparandis erant occupatae, ut Lucas scribit. Et quia tunc, prae angustia temporis, opus explere nequibant, festinaverunt mox, transacto Sabbato, id est, occidente sole, ubi operandi licentia remeaverat, emere aromata, sicut Marcus refert, ut venientes mane ungerent corpus ejus. Neque enim vespere Sabbati praeoccupante jam noctis articulo monumentum adire voluerunt.

Et valde mane una Sabbatorum veniunt ad monumentum, orto jam sole. Prima Sabbatorum prima dies est a die Sabbatorum, id est, requietionum, quam nunc diem Dominicam propter resurrectionem Domini Salvatoris mos ecclesiasticus appellat. Idipsum autem est, cum una Sabbati, sive una Sabbatorum legimus, id est, una dies a Sabbatorum die, hoc est, requietionum, quae in Sabbatis custodiebantur. Sanctae autem mulieres, quae Dominum fuerant secutae, cum aromatibus ad monumentum venerunt, et ei, quem viventem dilexerant, etiam mortuo studio humanitatis obsequuntur. Et nos ergo in eum qui est mortuus credentes, si, odore virtutum referti, cum opinione bonorum operum Dominum quaerimus, ad monumentum profecto illius cum aromatibus venimus. Quod autem valde mane mulieres venerunt ad monumentum orto jam sole, id est, cum jam coelum ab Orientis parte albesceret, quod non fit utique, nisi solis orientis vicinitate, juxta historiam quidem magnus quaerendi et inveniendi Dominum fervor charitatis ostenditur. Juxta intellectum vero mysticum nobis datur exemplum, illuminata facie, decussisque vitiorum tenebris, odorem bonorum operum Domino et orationum suavitatem offerre.

But even to this day holy women do the same thing on the day of Parasceve, that is, of preparation, since, being humble souls—and the more conscious they are of their own frailty, the more fervently they burn with love of the Savior—they diligently attend upon the footsteps of his passion in this world, in which future rest is to be prepared, and, if perchance they may be able to imitate it, they consider with pious curiosity in what order that same passion was accomplished.

CHAPTER XVI.

And when the Sabbath had passed, Mary Magdalene, and Mary the mother of James, and Salome, bought spices, that they might come and anoint Jesus. In the Gospel of Luke it is written that, returning from the tomb, they prepared spices and ointments, and on the Sabbath indeed they kept silence on account of the commandment. The commandment of the law, therefore, was that the silence of the Sabbath should be kept from evening to evening; and so the devout women, after the Lord had been buried, were occupied in preparing ointments for as long as it was lawful to work, that is, until the setting of the sun, as Luke writes. And because at that time, owing to the shortness of time, they could not finish the work, they hastened, as soon as the Sabbath had passed—that is, when the sun had set and the liberty to work had returned—to buy spices, as Mark relates, so that coming in the morning they might anoint his body. For they did not wish to go to the tomb at the evening of the Sabbath, when the coming of night was already close at hand.

And very early on the first day of the week they come to the tomb, the sun having already risen. The first day of the week is the first day from the day of the Sabbaths, that is, of the restings, which ecclesiastical custom now calls the Lord's Day on account of the resurrection of the Lord the Savior. And it is the very same thing when we read "one of the Sabbath," or "one of the Sabbaths," that is, one day from the day of the Sabbaths, that is, of the restings which were kept on the Sabbaths. Now the holy women, who had followed the Lord, came to the tomb with spices, and, with the devotion of human affection, wait upon him whom they had loved while living, even now that he is dead. And so we too, believing in him who died, if, filled with the fragrance of the virtues, we seek the Lord with the good repute of works, come indeed to his tomb with spices. But as to the fact that the women came very early to the tomb, the sun having already risen, that is, when the sky was already growing white on the eastern side, which certainly does not happen except by the nearness of the rising sun—according to the history, indeed, a great fervor of charity is shown in seeking and finding the Lord. But according to the mystical sense, an example is given to us: with our face illumined, and the darkness of vice shaken off, to offer to the Lord the fragrance of good works and the sweetness of prayers.

Et dicebant ad invicem: Quis revolvet nobis lapidem ab ostio monumenti? Et respicientes viderunt revolutum lapidem. Erat quippe magnus valde. Quomodo lapis per angelum revolutus sit, Matthaeus sufficienter exponit. Sed revolutio lapidis mystice reserationem sacramentorum Christi, quae velamine litterae legalis tegebantur, insinuat. Lex enim in lapide scripta est, cujus ablato tegmine, gloria resurrectionis ostensa, et abolitio mortis antiquae, ac vita nobis speranda perpetua, toto coepit orbe praedicari.

Et introeuntes in monumentum, viderunt juvenem sedentem in dextris coopertum stola candida, et obstupuerunt. Introeuntes ab Oriente in domum illam rotundam, quae in petra est excisa, viderunt angelum sedentem ad meridianam partem loci illius, ubi positum fuerat corpus Jesu, hoc namque erat in dextris. Quia nimirum corpus, quod supinum jacens caput habebat ad occasum, dexteram necesse est haberet ad Austrum. Scribit autem Matthaeus quod angelum qui revolvit lapidem ab ostio monumenti primo viderunt super ipsum lapidem sedentem qui eas intrare in locum ubi Dominus erat positus jusserit, et videre quod jam resurrexisset a mortuis. Scribit Lucas, quod intrantes in monumentum, duos angelos inibi stantes invenerint. Illae ergo mulieres angelos vident quae cum aromatibus venerunt, quia videlicet illae mentes supernos cives aspiciunt, quae cum virtutibus ad Deum per sancta desideria proficiscuntur. Notandum vero nobis est, quidnam sit quod in dextris sedere angelus cernitur. Quid namque per sinistram nisi vita praesens? Quid vero per dexteram nisi perpetua vita signatur? Unde scriptum est: Laeva ejus sub capite meo, et dextera illius amplexabitur me (Cant. II). Sinistram namque Dei Ecclesia, prosperitatem videlicet vitae praesentis quasi sub capite posuit, quam intentione summi amoris premit. Dextra vero Dei eam amplectitur, quia sub aeterna ejus beatitudine tota devotione continetur. Quia ergo Redemptor noster jam praesentis vitae corruptionem transierat, recte angelus qui nuntiare perennem ejus vitam venerat, in dextera sedebat. Qui stola candida coopertus apparuit, quia festivitatis nostrae gaudia nuntiavit. Candor etenim vestis, splendorem nostrae denuntiat festivitatis. Nostrae dicamus an suae? Sed ut fateamur verius, et suae dicamus et nostrae. Illa quippe Redemptoris nostri resurrectio, et nostra festivitas fuit, quia nos ad immortalitatem reduxit, et angelorum festivitas exstitit, quia nos revocando ad coelestia, eorum numerum implevit. In sua ergo ac nostra festivitate angelus in albis vestibus apparuit, quia dum nos per resurrectionem dominicam ad superna reducimur, coelestis patriae damna reparantur. Sed jam qui venientes feminas affatur audiamus.

And they said to one another: Who will roll away for us the stone from the door of the tomb? And looking, they saw that the stone was rolled away. For it was indeed very great. How the stone was rolled away by the angel, Matthew explains sufficiently. But the rolling away of the stone mystically signifies the unveiling of the mysteries of Christ, which were covered by the veil of the letter of the law. For the law was written on stone, and once its covering was removed, the glory of the resurrection having been shown, and the abolition of the ancient death, and the perpetual life which we must hope for, began to be preached throughout the whole world.

And entering into the tomb, they saw a young man sitting on the right, clothed in a white robe, and they were astonished. Entering from the east into that round house which had been hewn out of the rock, they saw an angel sitting at the southern part of that place where the body of Jesus had been laid, for this was on the right. For the body, lying supine with its head toward the west, necessarily had its right side toward the south. Matthew writes that they first saw the angel who rolled back the stone from the door of the tomb sitting upon the stone itself, who bade them enter into the place where the Lord had been laid, and see that he had already risen from the dead. Luke writes that, entering into the tomb, they found two angels standing there. Those women therefore who came with spices see angels, because indeed those minds which journey to God through holy desires together with the virtues behold the heavenly citizens. We must note what it means that the angel is seen sitting on the right. For what is signified by the left but the present life? And what is signified by the right but the perpetual life? Whence it is written: His left hand is under my head, and his right hand shall embrace me (Cant. II). For the Church has placed the left hand of God, that is, the prosperity of the present life, as it were beneath her head, which she presses with the intention of supreme love. But the right hand of God embraces her, because she is contained with total devotion under his eternal beatitude. Since therefore our Redeemer had already passed through the corruption of the present life, rightly did the angel who had come to announce his everlasting life sit on the right. He appeared clothed in a white robe, because he announced the joys of our festivity. For the whiteness of the garment proclaims the splendor of our festivity. Shall we say ours, or his? But to confess it more truly, let us say both his and ours. For that resurrection of our Redeemer was both our festivity, because it brought us back to immortality, and it stood forth as the festivity of the angels, because by recalling us to heavenly things it filled up their number. In his own and in our festivity, then, the angel appeared in white garments, because while we are led back to the things above through the Lord's resurrection, the losses of the heavenly homeland are repaired. But now let us hear him addressing the women who had come.

Nolite expavescere, Jesum quaeritis Nazarenum crucifixum; surrexit, non est hic. Ecce locus ubi posuerunt eum. Nolite, inquit, expavescere. Ac si aperte dicat: Paveant illi qui non amant adventum supernorum civium. Pertimescant qui carnalibus desideriis pressi, ad eorum se societatem pertingere posse desperant. Vos autem cur pertimescitis, qui vestros concives videtis? Unde et Matthaeus angelum apparuisse describens ait: Erat autem aspectus ejus sicut fulgur, et vestimenta ejus sicut nix (Matth. XXVIII). In fulgure etenim terror timoris est, in nive autem blandimentum candoris. Quia vero omnipotens Deus et terribilis est peccatoribus, et blandus justis, recte testis resurrectionis ejus angelus et in fulgure vultus, et in candore habitus demonstratur, ut de ipsa sua specie et terreret reprobos, et mulceret pios. Jesum quaeritis Nazarenum. Jesus Latino eloquio salutaris, id est salvator interpretatur. At vero multi hoc nomine dici poterant tunc, non tamen substantialiter, sed nuncupative. Ideoque locus subjungitur, ut de quo Jesu dictum sit manifestetur: Nazarenum; et causam protinus subdit, crucifixum, atque addidit, resurrexit, non est hic. Non est hic dicitur per praesentiam carnis, qui tamen nusquam deerat per praesentiam majestatis.

Sed ite et dicite discipulis ejus et Petro, quia praecedet vos in Galilaeam. Quaerendum nobis est cur nominatis discipulis Petrus designatur ex nomine. Sed si hunc angelus nominatim non exprimeret, qui magistrum negaverat, venire inter discipulos non auderet. Vocatur ergo ex nomine, ne desperaret ex negatione. Qua in re considerandum nobis est, cur omnipotens Deus eum quem cunctae Ecclesiae praeferre disposuerat, ancillae vocem pertimescere, et seipsum negare permisit. Quod nimirum magnae actum pietatis dispensatione cognoscimus, ut is qui futurus erat pastor Ecclesiae, in sua culpa disceret qualiter aliis misereri debuisset. Prius itaque eum ostendit sibi, et tunc praeposuit caeteris, ut ex sua infirmitate cognosceret quam misericorditer aliena infirma toleraret. Bene autem de Redemptore nostro dicitur: Praecedet vos in Galilaeam, ibi eum videbitis, sicut dixit vobis. Galilaea namque transmigratio facta interpretatur. Jam quippe Redemptor noster a passione ad resurrectionem, a morte ad vitam, a poena ad gloriam, a corruptione ad incorruptionem, transmigraverat. Et primum post resurrectionem in Galilaea a discipulis videtur, quia resurrectionis ejus gloriam post laeti videbimus, si modo a vitiis ad virtutum celsitudinem transmigramus. Qui ergo in sepulcro nuntiatur, in transmigratione ostenditur, quia is qui in mortificatione carnis agnoscitur, in transmigratione mentis videtur.

Be not afraid; you seek Jesus of Nazareth, who was crucified; he has risen, he is not here. Behold the place where they laid him. Be not afraid, he says. As if he were openly saying: Let those be afraid who do not love the coming of the heavenly citizens. Let those fear who, oppressed by carnal desires, despair of being able to attain to their fellowship. But why do you fear, who see your fellow citizens? Whence Matthew also, describing the appearance of the angel, says: His countenance was as lightning, and his raiment as snow (Matth. XXVIII). For in the lightning there is the terror of fear, but in the snow there is the allurement of whiteness. Since almighty God is both terrible to sinners and gracious to the just, rightly is the angel, the witness of his resurrection, shown with a countenance of lightning and a garment of whiteness, so that by his very appearance he might both terrify the reprobate and soothe the devout. You seek Jesus of Nazareth. Jesus, in the Latin tongue, is interpreted as "salutary," that is, savior. But indeed many could be called by this name at that time, not however substantially, but nominally. And therefore the place is added, so that it might be made clear of which Jesus it was spoken: of Nazareth; and immediately he adds the cause, crucified, and he added, he has risen, he is not here. It is said, he is not here, with regard to the presence of the flesh, though he was nowhere lacking with regard to the presence of his majesty.

But go and tell his disciples and Peter that he goes before you into Galilee. We must ask why, when the disciples have been named, Peter is designated by name. But if the angel had not expressed him by name, he who had denied his master would not dare to come among the disciples. He is therefore called by name, lest he despair on account of his denial. In this matter we must consider why almighty God permitted him whom he had disposed to set over the whole Church to fear the voice of a maidservant and to deny himself. This, indeed, we recognize to have been done by a dispensation of great mercy, that he who was to be the shepherd of the Church might learn, in his own fault, how he ought to show mercy to others. Therefore he first showed him to himself, and then set him over the rest, that from his own weakness he might learn how mercifully to bear with the weaknesses of others. Well is it said of our Redeemer: He goes before you into Galilee; there you shall see him, as he told you. For Galilee is interpreted as a migration accomplished. For indeed our Redeemer had already migrated from the passion to the resurrection, from death to life, from punishment to glory, from corruption to incorruption. And he is seen first by the disciples in Galilee after the resurrection, because afterward we shall joyfully see the glory of his resurrection, if only we now migrate from vices to the height of virtues. He, therefore, who is announced in the tomb, is shown in the migration, because he who is recognized in the mortification of the flesh is seen in the migration of the mind.

At illae exeuntes de monumento fugerunt (invaserat enim eas tremor et pavor) et nemini quidquam dixerunt. Timebant enim. Merito movet quomodo Marcus scribat: Et nemini quidquam dixerunt. Cum dicat Lucas: Et regressae a monumento, annuntiaverunt haec omnia illis undecim, et caeteris omnibus. Similiter Matthaeus: Et exierunt (inquit) cito de monumento, cum timore et gaudio magno, currentes nuntiare discipulis ejus (Matth. XXVIII). Nisi intelligamus, ipsorum angelorum nemini ausas fuisse aliquid dicere, id est respondere ad ea quae ab illis audierant; aut certe custodibus quos jacentes viderunt. Nam illud gaudium quod Matthaeus commemorat, non repugnat timori, de quo Marcus dicit. Debemus enim utrumque in illarum animo factum intelligere, etiamsi ipse Matthaeus de timore non diceret.

Surgens autem Jesus mane prima Sabbati, apparuit primo Mariae Magdalenae. Haec apparitio Domini quomodo et ubi sit facta, Joannes plenissime docet. Surrexit autem Dominus mane de monumento, in quo sero jam facto erat depositus, ut adimpleretur illud Psalmistae: Ad vesperum demorabitur fletus, et ad matutinum laetitia (Psal. XXIX). Sepultus ergo sexta Sabbati, quae dicitur Parasceve, circa horam vespertinam, sequenti nocte ac die Sabbati cum nocte subsequenti in monumento positus, sic die tertia, id est mane surrexit prima Sabbati. Non autem merito uno die in sepulcro et duabus noctibus jacuit, quia videlicet lucem suae simplae mortis, tenebris duplae nostrae mortis adjunxit. Ad nos quippe venit, qui in morte spiritus carnisque tenebamur. Unam ad nos suam, id est, carnis mortem detulit, et duas nostras quas reperit solvit. Si enim ipse utramque susciperet, nos a neutra liberaret. Sed unam misericorditer accepit, et juste utramque damnavit. Simplam suam duplae nostrae contulit, et duplam nostram moriens subegit.

Apparuit, inquit, primo Mariae Magdalenae, de qua ejecerat septem daemonia. Illa vadens nuntiavit his qui cum eo fuerant lugentibus et flentibus. Sicut in principio mulier auctrix culpae viro fuit, vir exsecutor erroris, ita nunc quae prior mortem intulerat et gustaverat, resurrectionem prior vidit. Et ne perpetui reatus apud viros opprobrium sustineret, quae culpam viro transfuderat, transfudit et gratia. Unde recte et mulier haec quae viris lugentibus ac flentibus laetitiam dominicae resurrectionis prima nuntiavit, a septem daemonibus curata esse memoratur, ut universis vitiis plena fuisse, sed ab his omnibus divino munere mundata esse signetur, et ubi abundavit peccatum, superabundasse gratia monstretur. Septenarius namque numerus pro universitate solet mystice poni.

But they, going out from the tomb, fled (for trembling and fear had seized them), and said nothing to anyone. For they were afraid. It rightly raises a question how Mark writes: And they said nothing to anyone. Since Luke says: And returning from the tomb, they announced all these things to the eleven and to all the rest. Likewise Matthew: And they went out, he says, quickly from the tomb with fear and great joy, running to tell his disciples (Matth. XXVIII). Unless we understand that they did not dare to say anything to any of the angels themselves, that is, to answer what they had heard from them; or certainly to the guards whom they saw lying prostrate. For that joy which Matthew mentions does not conflict with the fear of which Mark speaks. For we must understand that both were present in their minds, even if Matthew himself said nothing about fear.

But Jesus, rising early on the first day of the week, appeared first to Mary Magdalene. How and where this appearance of the Lord took place, John teaches most fully. But the Lord rose early from the tomb, in which he had been laid when evening had already fallen, that the word of the Psalmist might be fulfilled: At evening weeping shall abide, and at morning gladness (Psal. XXIX). Buried, then, on the sixth day of the week, which is called Parasceve, about the evening hour, and laid in the tomb through the following night and the sabbath day together with the night that followed, he thus rose on the third day, that is, in the morning of the first day of the week. Not without reason, however, did he lie in the tomb one day and two nights, because, evidently, he joined the light of his single death to the darkness of our twofold death. For indeed he came to us, who were held fast in the death of both spirit and flesh. He brought to us one death of his own, that is, of the flesh, and he loosed our two deaths which he found. For if he himself had undergone both, he would have freed us from neither. But he mercifully accepted one, and justly condemned both. He joined his single death to our twofold death, and by dying he subdued our twofold death.

He appeared, it says, first to Mary Magdalene, from whom he had cast out seven demons. She went and announced it to those who had been with him, who were mourning and weeping. Just as in the beginning the woman was the instigator of the fault to the man, and the man the executor of the error, so now she who had first brought death and tasted it was the first to see the resurrection. And lest she sustain among men the reproach of perpetual guilt, she who had transfused the fault upon man transfused the grace as well. Whence rightly this woman, who first announced to the mourning and weeping men the joy of the Lord's resurrection, is recorded as having been cured of seven demons, so that it may be signified that she had been full of every vice, but had been cleansed of them all by a divine gift, and it may be shown that where sin abounded, grace abounded still more. For the number seven is customarily used mystically for totality.

Quae ergo a septem daemonibus curata, hoc est ab universis erat liberata sceleribus, prima resurgentem a mortuis Dominum vidit, ne quisquam digne poenitens de admissorum venia desperaret, videns eam quae tot ac tantis quondam erat subdita vitiis in tantum culminis subito merito fidei ac dilectionis esse promotam, ut ipsis evangelistis atque apostolis Christi prima illa miraculum patratae resurrectionis evangelizaret.

Et illi audientes quod viveret, et visus esset ab ea, non crediderunt. Quia resurrectionem dominicam discipuli tarde crediderunt, non tam illorum infirmitas quam nostra (ut ita dicam) futura firmitas fuit. Ipsa namque resurrectio illis dubitantibus per multa argumenta monstrata est, quae dum nos legentes agnoscimus, quid aliud quam de illorum dubitatione solidamur? Minus enim mihi Maria Magdalene praestitit, quae citius credidit, quam Thomas, qui diu dubitavit. Ille etenim dubitando vulnerum cicatrices tetigit, et de nostro pectore dubitationis vulnus amputavit.

Post haec autem duobus ex eis ambulantibus ostensus est in alia effigie euntibus in villam. Et illi euntes renuntiaverunt caeteris, nec illis crediderunt. Quomodo hoc factum sit, Lucas exponit latius. Quod autem dicit Marcus, ostensus est in alia effigie, hoc apertius dicit Lucas, quia oculi eorum tenebantur, ne eum agnoscerent, donec cum illo venientes in castellum quo ibant, et ponentes ei mensam quasi peregrino, tandem cognoverunt eum in fractione panis (Luc. XXIV). Qui, sicut idem Lucas consequenter adjungit, surgentes eadem hora regressi sunt in Jerusalem. Et invenerunt congregatos undecim, et eos qui cum ipsis erant dicentes, quod surrexit Dominus vere, et apparuit Simoni. Et ipsi narrabant quae gesta erant in via, et quomodo cognoverunt eum in fractione panis (Ibid.). Quod autem ait Marcus, annuntiaverunt caeteris, vel illis crediderunt, cum Lucas dicat quod jam inde loquebantur, vere resurrexisse, et Simoni apparuisse, quid intelligendum est, nisi aliquos fuisse ibi qui hoc nollent credere? Cui autem non eluceat, praetermisisse Marcum, quod Lucas narrando explicavit? Hoc est, quae cum illis locutus fuerit Jesus antequam cognoscerent eum, et quomodo eum in fractione panis agnoverunt, quandoquidem mox ut dixit eis apparuisse alia effigie euntibus in villam, continuo conjunxit: Et illi euntes nuntiaverunt caeteris, nec illis crediderunt. Quasi possent nuntiare quem non cognoverant, aut possent agnoscere quibus alia effigies ejus apparuerat. Quomodo ergo eum agnoverunt ut nuntiare possent, Marcus sine dubio praetermisit.

Therefore she who had been cured of seven demons, that is, freed from all crimes, was the first to see the Lord rising from the dead, lest anyone rightly repenting should despair of pardon for what he had committed, seeing that she who had once been subject to so many and such great vices had suddenly been advanced to such a height by the merit of faith and love, that she was the first to announce to Christ's own evangelists and apostles the miracle of the accomplished resurrection.

And they, hearing that he was alive and had been seen by her, did not believe. That the disciples believed the Lord's resurrection slowly was not so much their weakness as, so to speak, our future firmness. For the resurrection itself was shown to them in their doubt through many proofs, and when we, reading, come to know these, what else are we doing but being made firm by their doubt? For Mary Magdalene, who believed more quickly, has profited me less than Thomas, who doubted for a long time. For he, by doubting, touched the scars of the wounds, and cut off the wound of doubt from our breast.

After this he was shown in another form to two of them who were walking, as they went into the village. And they went and reported it to the rest, but they did not believe them. How this came about, Luke explains at greater length. But what Mark says—that he was shown in another form—Luke states more openly, namely, that their eyes were held so that they might not recognize him, until, coming with him into the village to which they were going, and setting a table for him as for a stranger, they finally recognized him in the breaking of the bread (Luke XXIV). Who, as the same Luke goes on to add, rising up that same hour, returned to Jerusalem. And they found the eleven gathered together, and those who were with them, saying that the Lord had truly risen and had appeared to Simon. And they related what had happened on the road, and how they recognized him in the breaking of the bread (Ibid.). But as to what Mark says, that they announced it to the rest, and the rest did not believe them, whereas Luke says that they were already saying that he had truly risen and had appeared to Simon, what is to be understood except that there were some there who were unwilling to believe this? But to whom is it not evident that Mark omitted what Luke explained in his narration? That is, what Jesus said to them before they recognized him, and how they recognized him in the breaking of the bread, since as soon as he had said that he appeared to them in another form as they were going to the village, he immediately added: "And they went and announced it to the rest, but they did not believe them." As if they could announce him whom they had not recognized, or could recognize him to whom another form of his had appeared. How then they recognized him so that they could announce him, Mark without doubt omitted.

Quod ideo memoriae commendandum est, ut assuescamus advertere Evangelistarum morem, ita praetermittentium quae non commemorant, et conjungentium quae commemorant, ut eis qui usum in hac consideratione non habent, non aliunde maxime error oriatur, quo putant eos non sibi congruere.

Novissime recumbentibus illis undecim apparuit, et exprobravit incredulitatem illorum et duritiam cordis, quia his qui viderant eum resurrexisse, non crediderant. Quomodo novissime, quasi jam ultra eum non viderint? Novissimum quippe illud est, quod Dominum Apostoli in terra viderunt, quando ascendit in coelum, quod factum est quadragesimo die post ejus resurrectionem. Nunquidnam tunc exprobraturus erat, quod non credidissent eis qui eum viderant resurrexisse, quando jam et ipsi post resurrectionem toties eum viderant? Illud ergo accipiamus, post multas demonstrationes ejus, quibus per dies quadraginta discipulis suis praesentatus est, eum etiam novissime recumbentibus illis undecim apparuisse, id est ipso quadragesimo die. Et quoniam jam erat ab eis ascensurus in coelum, hoc eis illo die maxime exprobrare voluisse, quia his qui viderant eum resurrexisse non crediderant antequam eum ipsi viderent, cum utique post ascensionem suam praedicantibus illis Evangelium, gentes, quae non viderunt, fuerant crediturae. Post illam quippe exprobrationem secutus, ait idem Marcus:

Et dixit eis: Euntes in mundum universum praedicate Evangelium omni creaturae. Qui crediderit et baptizatus fuerit, salvus erit; qui vero non crediderit, condemnabitur. Hoc ergo praedicaturi, quoniam qui non crediderit condemnabitur, cum id utique non crediderit quod non vidit, nonne ipsi primitus fuerant objurgandi, quod antequam Dominum vidissent, non crediderint eis quibus Dominus apparuisset? Quod vero dixit eis. Euntes in mundum universum, praedicate Evangelium omni creaturae, nunquid sanctum Evangelium vel insensatis rebus, vel brutis animalibus fuerat praedicandum, ut de eo discipulis dicatur, Praedicate omni creaturae? Sed omnis creaturae nomine, potest omnis natio gentium designari. Ante etenim dictum fuerat: In viam gentium ne abieritis: nunc autem dicitur, Praedicate omni creaturae, ut scilicet prius a Judaea apostolorum repulsa praedicatio, tunc nobis in adjutorium fieret, cum hanc illa ad damnationis suae testimonium superba repulisset.

This is to be commended to memory for this reason, that we may grow accustomed to notice the custom of the Evangelists, who so omit what they do not record, and join together what they do record, that for those who lack practice in this consideration, error arises chiefly from no other source than this, whereby they think that they do not agree with one another.

At last he appeared to the eleven as they reclined at table, and reproached their unbelief and hardness of heart, because they had not believed those who had seen him risen. How "at last," as though they had not seen him beyond that point? For that is indeed the last time the apostles saw the Lord on earth, when he ascended into heaven, which took place on the fortieth day after his resurrection. Was he then about to reproach them because they had not believed those who had seen him risen, when they themselves had already seen him so many times after the resurrection? Let us therefore understand this: that after the many manifestations by which he presented himself to his disciples for forty days, he also appeared, at the last, to the eleven as they reclined at table, that is, on the fortieth day itself. And since he was now about to ascend from them into heaven, he wished on that day especially to reproach them for this, that they had not believed those who had seen him risen before they themselves had seen him, whereas indeed, after his ascension, when they preached the Gospel, the nations, who had not seen, were going to believe. For after that reproach, the same Mark continues and says:

And he said to them: Going into the whole world, preach the Gospel to every creature. He who believes and is baptized shall be saved; but he who does not believe shall be condemned. Since they were about to preach this, that he who does not believe shall be condemned, seeing that indeed he does not believe what he has not seen, were they themselves not first to be rebuked, because before they had seen the Lord, they had not believed those to whom the Lord had appeared? But as for what he said to them: "Going into the whole world, preach the Gospel to every creature" — was the holy Gospel to be preached even to senseless things, or to brute animals, that it should be said to the disciples concerning it, "Preach to every creature"? But by the name "every creature" every nation of the gentiles can be designated. For it had earlier been said: "Go not into the way of the gentiles"; but now it is said, "Preach to every creature," namely so that the apostles' preaching, first repelled by Judea, might then become for our help, once Judea, in her pride, had repelled it as testimony to her own damnation.

Qui crediderit et baptizatus fuerit, salvus erit; qui vero non crediderit, condemnabitur. Fortasse unusquisque apud semetipsum dicat: Ego jam credidi, salvus ero. Verum dicit, si fidem operibus tenet. Vera etenim fides est, quae in hoc quod verbis dicit, moribus non contradicit. Hinc est enim quod de quibusdam falsis fidelibus Paulus dicit: Qui confitentur se nosse Deum, factis autem negant (Tit. I). Hic Joannes ait: Qui dicit se nosse Deum, et mandata ejus non custodit, mendax est (I Joann. II). Cum autem dicatur, Qui vero non crediderit, condemnabitur, quid hic dicimus de parvulis qui per aetatem adhuc credere non valent? Nam de majoribus nulla quaestio est. In Ecclesia ergo Salvatori per alios parvuli credunt, sicut ex aliis ea quae illis in baptismo remittuntur peccata traxerunt.

Signa autem eos qui crediderint haec sequentur: In nomine meo daemonia ejicient, linguis loquentur novis, serpentes tollent, et si mortiferum quid biberint, non eis nocebit. Super aegros manus imponent, et bene habebunt. Nunquid quia ista signa non facimus, minime credimus? Sed haec necessaria in exordio Ecclesiae fuerunt. Ut enim ad fidem cresceret, miraculis fuerat nutrienda. Quia et nos cum arbusta plantamus, tandiu eis aquam fundimus, quousque ea in terra convaluisse videamus. At si semel radicem fixerint, irrigatio cessabit. Hinc est enim quod Paulus dicit: Linguae in signum sunt non fidelibus, sed infidelibus (I Cor. XIV). An non habemus de his signis atque virtutibus quae adhuc subtilius considerare debeamus? Sancta quippe Ecclesia quotidie spiritaliter facit, quod tunc per apostolos corporaliter faciebat. Nam sacerdotes ejus cum per exorcismi gratiam manus credentibus imponunt, et habitare malignus spiritus in eorum mente contradicunt, quid aliud faciunt, nisi daemonia ejiciunt? Et fideles quique qui jam vitae veteris saecularia verba derelinquunt, sancta autem mysteria insonant, Conditoris sui laudes et potentiam, quantum praevalent, narrant, quid aliud faciunt nisi novis linguis loquuntur? Qui dum bonis suis exhortationibus malitiam de alienis cordibus auferunt, serpentes tollunt. Et dum pestiferas suasiones audiunt, sed tamen ad operationem pravam minime pertrahuntur, mortiferum quidem est quod bibunt, sed non eis nocebit. Qui quoties proximos suos in bono opere infirmari conspiciunt, dum eis tota virtute concurrunt, et exemplo suae operationis illorum vitam roborant qui in propria actione titubant, quid aliud faciunt, nisi super aegros manus imponunt, ut bene habeant? Quae nimirum miracula tanto majora sunt, quanto magis spiritalia. Tanto majora sunt, quanto per haec non corpora, sed animae suscitantur.

He who believes and is baptized shall be saved; but he who does not believe shall be condemned. Perhaps each one may say within himself: I have already believed, I shall be saved. He speaks truly, if he holds his faith by works. For that is true faith which does not contradict in its conduct what it professes in words. For this is why Paul says of certain false believers: "They profess that they know God, but in their deeds they deny him" (Tit. I). Here John says: "He who says that he knows God, and does not keep his commandments, is a liar" (1 John II). But since it is said, "He who does not believe shall be condemned," what do we say here about little children, who by reason of their age are not yet able to believe? For concerning adults there is no question. In the Church, therefore, little children believe in the Savior through others, just as it was from others that they contracted those sins which are remitted to them in baptism.

Now these signs shall follow them that believe: In my name they shall cast out devils, they shall speak with new tongues, they shall take up serpents, and if they drink any deadly thing, it shall not hurt them. They shall lay hands upon the sick, and they shall recover. Is it, then, because we do not perform these signs, that we do not believe at all? But these things were necessary at the beginning of the Church. For in order that it might grow into the faith, it had to be nourished by miracles. For we too, when we plant young trees, pour water on them for so long, until we see that they have taken strong root in the ground. But once they have fixed their root, the watering will cease. Hence it is that Paul says: Tongues are for a sign, not to believers, but to unbelievers (I Cor. XIV). Or do we not have, concerning these signs and powers, matters which we ought still more subtly to consider? For holy Church does daily in a spiritual manner what it then did bodily through the apostles. For when her priests, through the grace of exorcism, lay hands upon believers, and forbid the malignant spirit to dwell in their mind, what else do they do but cast out demons? And all the faithful who now leave behind the worldly words of their old life, but give utterance to the sacred mysteries, telling forth, as far as they are able, the praises and power of their Creator, what else do they do but speak with new tongues? While by their good exhortations they take malice away from the hearts of others, they take up serpents. And while they hear pernicious persuasions, yet are in no way drawn to wicked action, what they drink is indeed deadly, but it will not harm them. As often as they see their neighbors growing weak in a good work, while they run to their aid with all their strength, and by the example of their own conduct strengthen the life of those who falter in their own action, what else do they do but lay hands upon the sick, that they may recover? These miracles, no doubt, are all the greater, the more spiritual they are. They are so much the greater, in that through them it is not bodies but souls that are raised up.

Et Dominus quidem Jesus postquam locutus est eis, assumptus est in coelum, et sedet a dextris Dei. Considerandum nobis est quid est quod Marcus ait: Sedet a dextris Dei, et Stephanus dicit, Video coelos apertos, et Filium hominis stantem a dextris Dei (Act. VII). Quid est quod Marcus hunc sedentem, Stephanus vero stantem se videre testatur? Sed scimus quia sedere judicantis est, stare vero pugnantis vel adjuvantis. Quia ergo Redemptor noster assumptus in coelum et nunc omnia judicat, et ad extremum judex omnium veniet, hunc post assumptionem Marcus sedere describit, quia post ascensionis suae gloriam judex in fine videbitur. Stephanus vero in laboris certamine positus, stantem vidit, quem adjutorem habuit. Quia ut iste in terra persecutorum infidelitatem vinceret, pro illo de coelo illius gratia pugnavit. Sequitur:

Illi autem profecti praedicaverunt, ubique Domino cooperante, et sermonem confirmante, sequentibus signis. Quid in his considerandum est, quid memoriae commendandum, nisi quod praeceptum obedientia, obedientiam vero signa secuta sunt? Inter quae notandum, quod Evangelium suum Marcus quanto tardius caeteris inchoavit, tanto in longiora scribendo tempora porrexit. Nam neque de nativitate ipsius Domini aut praecursoris ejus, neque de infantia vel pueritia utriuslibet eorum aliqua commemorans, neque de nativitate Salvatoris altius scribens, excepto quod eum in capite Evangelii sui filium Dei nominat, ab initio evangelicae praedicationis, quod per Joannem factum est, coepit: et ad illud usque tempus narrando pervenit: quo apostoli idem Evangelii verbum totum praedicando disseminavere per orbem. Restat sane quaestio non minima, quomodo scripserit idem evangelista, dixisse angelum mulieribus: Ite, dicite discipulis ejus et Petro, quia praecedit vos in Galilaeam; ibi eum videbitis, sicut dixit vobis, nec tamen ibi visum a discipulis Dominum in ullo post haec Evangelii suo loco retulerit. Et quidem Matthaeus abiisse discipulos dicit in Galilaeam, ibique Dominum vidisse et adorasse, et praeceptum ab eo accepisse eundi, docendi, baptizandi omnes gentes in nomine Patris, et Filii, et Spiritus sancti. Attamen inspecta aliorum scriptura evangelistarum docet eum saepius antea visum discipulis: maxime ipso die resurrectionis ejus in Jerosolymis, et in castello Emmaus. Quare ergo specialiter se in Galilaeam praecessurum, et ibi a discipulis videndum praedixit, cum neque ibi solum, neque ibi primum fuerit visus? Videamus ergo cujus mysterii gratia secundum Matthaeum et Marcum resurgens ita mandaverit: Praecedam vos in Galilaeam, ibi me videbitis.

And the Lord Jesus, after he had spoken to them, was taken up into heaven, and sits at the right hand of God. We must consider what it means that Mark says: He sits at the right hand of God, while Stephen says, I see the heavens opened, and the Son of man standing at the right hand of God (Acts VII). What does it mean that Mark testifies that he sees him sitting, while Stephen testifies that he sees him standing? But we know that to sit belongs to one who judges, while to stand belongs to one who fights or gives aid. Since, then, our Redeemer, taken up into heaven, both now judges all things and will come at the end as judge of all, Mark describes him after his assumption as sitting, because after the glory of his ascension he will be seen at the end as judge. But Stephen, placed in the struggle of his labor, saw him standing, whom he had as his helper. For that he might overcome on earth the unbelief of his persecutors, his grace fought for him from heaven. There follows:

They, then, having set out, preached everywhere, the Lord cooperating with them and confirming the word by the signs that followed. What is to be considered in these things, what is to be committed to memory, except that obedience followed the precept, and signs followed obedience? Among these things it should be noted that Mark, the later he began his Gospel than the rest, extended it in writing over so much the longer a span of time. For neither recording anything of the nativity of the Lord himself or of his forerunner, nor of the infancy or childhood of either of them, nor writing further back concerning the nativity of the Savior, except that he names him Son of God at the head of his Gospel, he began from the beginning of the evangelical preaching, which was done through John, and proceeded in his narration up to that time when the apostles, preaching, disseminated that same whole word of the Gospel throughout the world. There remains indeed no small question, how this same evangelist wrote that the angel said to the women: Go, tell his disciples and Peter, that he goes before you into Galilee; there you shall see him, as he told you, and yet in no place of his Gospel afterward did he relate that the Lord was seen there by the disciples. And indeed Matthew says that the disciples went away into Galilee, and there saw the Lord and worshiped him, and received from him the precept of going, teaching, and baptizing all nations in the name of the Father, and of the Son, and of the Holy Spirit. Nevertheless, an examination of the writing of the other evangelists teaches that he had been seen by the disciples more often before this: especially on the very day of his resurrection in Jerusalem, and in the village of Emmaus. Why then did he specially foretell that he would go before them into Galilee, and that he would be seen there by the disciples, since he was seen neither only there, nor there first? Let us see, then, for the sake of what mystery, rising again, he gave this command according to Matthew and Mark: I will go before you into Galilee, there you shall see me.

Quod etsi completum est, tamen post multa completum est, cum mandatum sic sit (quanquam sine praejudicio necessitatis) ut aut hoc solum, aut hoc primum exspectaretur fieri debuisse. Procul dubio ergo, quoniam vox est ista non evangelistae narrantis, quod ita factum sit, sed angeli ex mandato Domini et ipsius Domini, evangelistae autem narrantis, sed ita ut ab angelo et a Domino dictum sit, prophetiae dictum accipiendum est. Galilaea namque interpretatur vel transmigratio, vel revelatio. Prius itaque secundum transmigrationis significationem, quid aliud occurrit intelligendum,

Praecedet vos in Galilaeam, ibi eum videbitis, sicut dixit vobis, nisi quia Christi gratia de populo Israel transmigratura erat ad gentes, quibus apostoli praedicantes Evangelium nullo modo crederentur, nisi eis ipse Dominus viam in cordibus hominum praepararet? Et hoc intelligimus: Praecedet vos in Galilaeam. Quod autem gaudentes mirantur, disruptis et evictis difficultatibus, aperiri sibi ostium in Domino per illuminationem fidelium, hoc intelligitur: ibi eum videbitis, id est, ibi membra ejus invenietis. Ibi vivum corpus ejus in eis qui vos susceperint, agnoscetis. Secundum illud autem quod Galilaea interpretatur revelatio, non jam in forma servi intelligendum est, sed in illa in qua aequalis est Patri, quam promisit apud Joannem dilectoribus suis, cum diceret: Ego diligam eum, et ostendam illi meipsum (Joan. XIV). Non utique secundum id quod jam videbant, et quod etiam resurgens cum cicatricibus non solum videndum, sed etiam tangendum postmodum ostendit: sed secundum illam ineffabilem lucem, qua illuminat omnem hominem venientem in hunc mundum: secundum quam lucet in tenebris, et tenebrae eum non comprehenderunt (Ibid.). Illuc nos praecessit, unde ad nos veniens non praecessit, et quo nos praecedens non deseruit. Illa erit revelatio, tanquam vera Galilaea, cum similes ei erimus, ibi eum videbimus sicuti est. Ipsa erit etiam beatior transmigratio ex isto saeculo in illam aeternitatem, si ejus praecepta sic amplectamur ut ad ejus dexteram aggregari mereamur. Tunc enim ibunt sinistri in combustionem aeternam, justi autem in vitam aeternam. Hinc illuc transmigrabunt, et ibi eum videbunt quomodo non vident impii. Tolletur enim impius ne videat claritatem Domini, et impii lumen non videbunt. Haec est autem vita aeterna, ut cognoscant te unum verum Deum, et quem misisti Jesum Christum (Ibid. XVII), sicut in illa aeternitate cognoscitur, quo suos perducet per formam servi, ut eum liberi contemplentur per formam Domini.

For although this was fulfilled, yet it was fulfilled after many things, whereas the command was such (though without prejudice to necessity) that it should have been expected to happen either as this alone, or as this first. Without doubt, therefore, since this utterance is not that of the evangelist narrating that it was so done, but of the angel by the command of the Lord and of the Lord himself, while the evangelist narrates it only insofar as it was said by the angel and by the Lord, it must be received as a prophetic saying. For Galilee is interpreted either as "transmigration," or as "revelation." First, then, according to the meaning of "transmigration," what else occurs that is to be understood,

He will go before you into Galilee; there you will see him, as he told you—what does this mean, except that the grace of Christ was about to migrate from the people of Israel to the Gentiles, to whom the apostles, preaching the Gospel, would in no way be believed, unless the Lord himself had prepared the way in the hearts of men? And this we understand by: He will go before you into Galilee. But that which, rejoicing, they marvel at—that, once the difficulties have been broken through and overcome, a door is opened to them in the Lord through the illumination of the faithful—this is understood by: there you will see him, that is, there you will find his members. There you will recognize his living body in those who have received you. But according to that sense in which Galilee is interpreted as revelation, it is to be understood no longer in the form of a servant, but in that form in which he is equal to the Father, which he promised to those who love him, according to John, when he said: I will love him, and I will show myself to him (John XIV). Not, indeed, according to that which they already saw, and which, rising again with the scars, he afterward showed to be not only seen but also touched; but according to that ineffable light by which he enlightens every man coming into this world, according to which he shines in the darkness, and the darkness did not comprehend him (Ibid.). He went before us to that place from which, in coming to us, he did not depart, and to which, in going before us, he did not abandon us. That will be the revelation, as it were the true Galilee, when we shall be like him; there we shall see him as he is. That will also be the more blessed migration from this age into that eternity, if we so embrace his precepts that we may deserve to be gathered to his right hand. For then those on the left will go into eternal burning, but the just into eternal life. From here they will migrate there, and there they will see him as the impious do not see him. For the impious will be taken away, lest he see the glory of the Lord, and the impious will not see the light. But this is eternal life, that they may know you, the one true God, and Jesus Christ whom you have sent (Ibid. XVII), just as he is known in that eternity, to which he will lead his own through the form of a servant, that as free men they may contemplate him through the form of the Lord.